

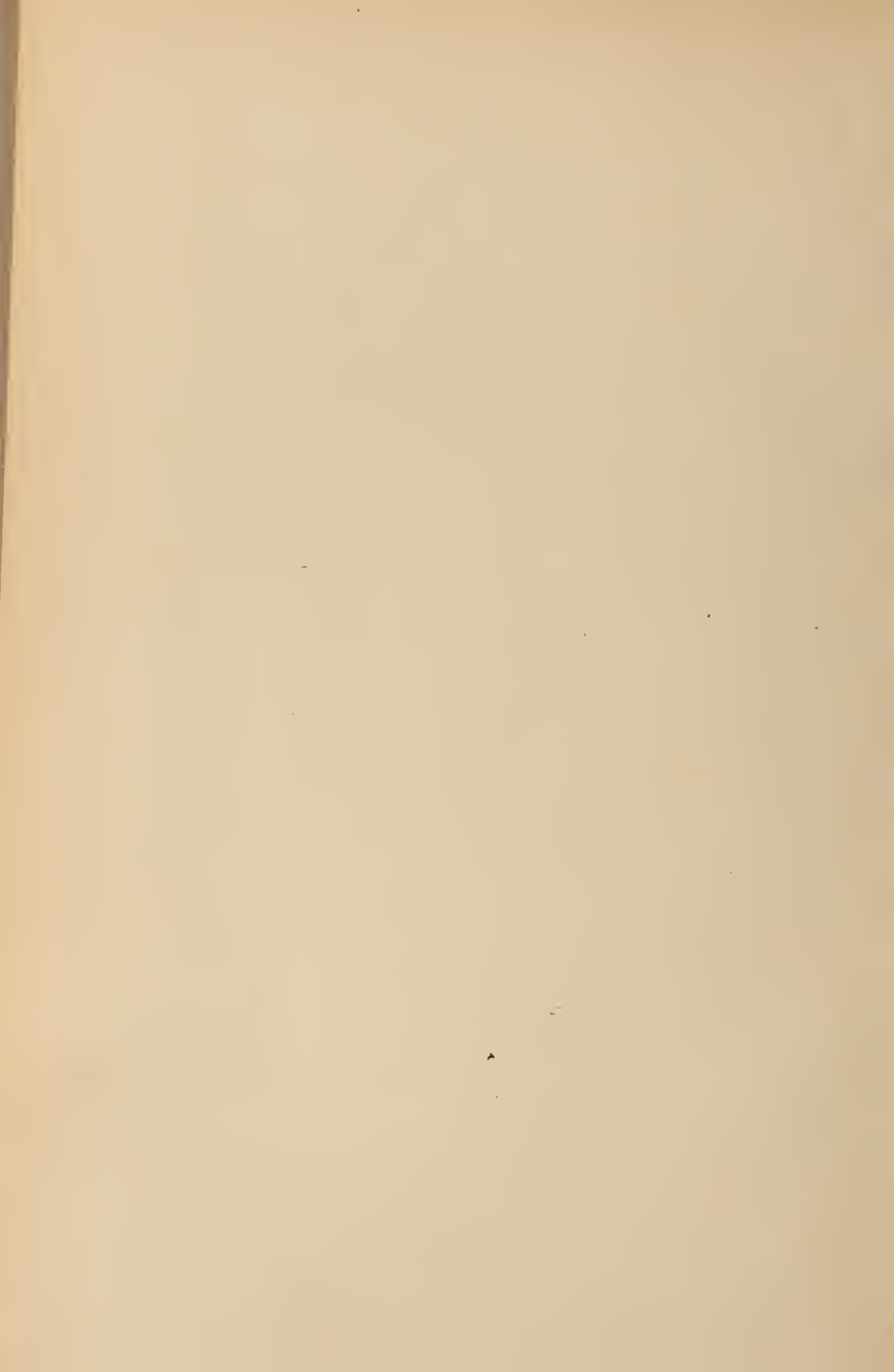


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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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SIXTEEN years ago one of John Wanamaker's right-hand men in Sunday-school work organized a Sunday-school in Philadelphia with an enrollment of 161 members. A year later, under the superintendency of this man, the Sunday-school had enrolled 901 persons. He established its foundations so well that, when he returned in 1921 to Philadelphia after seven years of service in other fields, he found a membership of 1703.

The Sunday School Times has just engaged his services as its Sunday-school Ways of Working Editor. His name is

HUGH CORK

After graduating with honors from Wheaton College, Mr. Cork served as a missionary of the American Sunday-School Union; as an International Sunday-School worker, under B. F. Jacobs and William Reynolds, in charge of four states; as General Secretary of the Minnesota, Pennsylvania, and Illinois State Sunday-School Associations; as Mr. Wanamaker's Assistant in what has been the largest Sunday-school in the world, Bethany Presbyterian, of Philadelphia; and as Assistant General Secretary of the International Sunday-School Association with Mr. Marion Lawrance. During the war he was Religious Work Director of the Army Y. M. C. A., in charge of the sixty camps of the six States of the Southern Department, standing there for the fundamentals of the faith and for genuine soul-saving evangelism; then he taught the Sunday-school Course of the Moody Bible Institute, Chicago.

Finally Bethany Temple Presbyterian Church, of Philadelphia, has been able to bring to pass what it had long wanted to do in having Mr. Cork return to the work in the great Sunday-school which had been organized by him sixteen years before. And this gave The Sunday School Times the opportunity which for years it had hoped might come: the securing of Mr. Cork

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**EDITORIAL & BUSINESS
CHAT**

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QUESTION BOX

Beginning with our February number, we
plan to open a QUESTION BOX in the
REVIEW for the purpose of answering ques-
tions of general interest concerning home
and foreign mission work, methods, sources
of supply for maps and photographs, and
similar information.

Our subscribers are invited to send in any
of their questions to the REVIEW marked
"QUESTION BOX." The answers will be
prepared by missionary experts and those
of general interest will be printed in the
REVIEW. Otherwise, answers will be sent
by mail to inquirers.

* * *

FOREIGN POSTAGE

Inquiries have come concerning increased
rates of postage rates adopted at the Uni-
versal Postal Congress of Madrid in Novem-
ber, 1920, and to become effective Janu-
ary 1. The United States Post Office
informs us that the *present rates to foreign
countries are to be maintained*, these being
the minimum rates provided for in the Con-
gress of Madrid. They are, for first-class
mail to most of the foreign countries, five
cents for each ounce and three cents for
every additional ounce or fraction thereof.
It is important to attach the full amount
of postage since otherwise the recipient is
obliged to pay double what is lacking.

* * *

REVIEWS WANTED

On account of the special demand for
copies of the REVIEW for January and
March, 1921, we will greatly appreciate it
if any of our subscribers will send copies of
these numbers to the REVIEW office. We will,
if desired, substitute other issues for those
returned.

* * *

THE HAPPY NEW YEAR

The plans for the coming year include a
large number of valuable articles on home
and foreign missions. Among these are the
following:

Travel Letters from Robert E. Speer.
Solutions of the Race Problem, by R. B.
Ebenezer.

The Southern Mountaineers, by Robert
S. Wightman.

A New Day in China, by J. C. Garrett.
Unoccupied Fields in Latin America, by
Webster E. Browning.

Who is to Blame, by J. Lovell Murray.
The Outlook in Mexico, by Mrs. Wm.
Wallace.

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Dr. Samuel M. Zwemer, Editor of *The Moslem World*: There is no magazine among a score that deal with missionary and religious themes which I prize more highly than the Biblical Review. We have frequently found its articles of great value in our apologetic work among educated Mohammedans in Cairo. * * * The unity of world problems to-day, the determined attack on the part of educated Moslems, Buddhists and others, on the evangelical position makes a magazine of this character indispensable.

Dr. John R. Mott: Have read and clipped a number of the most notable articles. I commend sincerely and heartily this vital, constructive periodical. I have found it most stimulating.

Dr. G. Campbell Morgan: I think it has no competitor. Its complete loyalty to the full and final authority of Scripture combined with its clear-eyed outlook upon all modern problems makes it invaluable.

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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLV

JANUARY, 1922

NUMBER
ONE

“LET US PRAY”

EVERY new year is crowded with the possibilities of new dangers and of new opportunities, but the year 1922 is unusual in its outlook for a re-establishment of economic welfare and of international peace. The conference at Washington promises richer results than were generally anticipated—results in the reduction of armaments and their attendant dangers and burdens; a settlement of problems relating to China, Japan and the Pacific Ocean. The British-Irish controversy has resulted in an agreement that promises a return of peace to Ireland. There is hope for better conditions in Russia and Central Europe, in Asia Minor and Mesopotamia, in Egypt, India and Korea.

Prayer is the channel through which new wisdom and new power must come to solve the problems of the present and the future. The prayer uttered by Rev. W. S. Abernethy at the opening of the Washington Conference on Limitation of Armaments may well be voiced again by all Christians at the beginning of the new year.

“Almighty God, we thank Thee for the coming of this eventful day. We have seen it from afar and now we rejoice that it has at last dawned. May it bring untold blessing to a troubled world. O Thou Omnipotent One, today as in other days, we believe that Thou dost guide in human affairs. Thou hast made of one blood all nations that dwell upon the earth, and though we are of many races and many tongues, yet the interests of the few are the interests of the larger number. May we feel assured that the welfare and happiness and prosperity of the human family are inexpressibly dear to Thy heart. We pray for clear vision, or we shall grope blindly for the light and lose our way. We pray for hearts lovingly sympathetic to human distress wherever it may exist, or we shall sink into the depths of a miserable selfishness. We pray for minds willing to

believe that the strong ought to bear the infirmities of the weak, or we shall miss the great joy of service. We pray for the forward look, or we shall be overwhelmed in hopeless pessimism. Give us the ability to think clearly, to judge fairly, to act wisely. Help us to think less often of our rights and more often of our duties and responsibilities.

"We pray at this hour on behalf of a world in sore need. Thou art not unmindful of the sufferings of Thy people. The cries of multitudes of widows and orphans have come up before Thee, O God. We have had our terrible baptism of blood. There is hunger and pestilence and unutterable anguish. God forbid that the woes of these years should ever again be visited upon the earth.

"May we walk softly and humbly before Thee, this day and throughout the fateful days of this great conference. May we be intent on knowing Thy will and, knowing it, may we have the courage to do it. And may it be that the findings of this conference shall be so wise, so far-reaching and so beneficial that all mankind may take new hope and fresh courage. And to Thee shall be the praise and the glory forever and forever. Amen."

On Armistice Day, when the "Unknown Soldier" was buried with ceremonies which typified the honors paid to all soldiers who sacrificed themselves for their country, it was a significant event when the President of the United States, at the close of his address, led the nation in the "Lord's Prayer" which was carried by wireless from one end of the land to the other.

TRUE AND FALSE DEMOCRACY IN INDIA

LORD BRYCE, in his volume on "Modern Democracies" defines true democracy as "that great multitude through whom speaks the Voice of the Almighty Power that makes for righteousness." This is the definition of an ideal but the popular conception of democracy is rather "the government of the people, for the people, and by the people."

India is seeking self-government but is not as yet sufficiently homogeneous to make it possible to express intelligently the will of the people as a whole. Progress is, however, being made through education and the introduction of Christian ideals. The Bombay Legislative Council has recently passed a Prohibition resolution for the examination of the drink problem, and a resolution in favor of woman suffrage giving them the franchise on the same basis as the men. These are unprecedented steps in advance for a land where women have been looked upon as cattle, or chattels, and where there have been no laws against the use of intoxicants. The closing of the beer shops would be a blessing and would help to end the riots that have brought endless trouble.

But India is aflame in more than one respect. Rev. Lynn Hoover Rupert, a missionary of the Methodist Episcopal Church in Mussoorie, says in *The Christian Advocate*:

“Economically India is burning! The people are eager for a better standard of living and wish to build up their own industries and to benefit by modern inventions and methods.

“Educationally India is on fire with a desire for modern learning. Old and new ideas are struggling for expression and for supremacy.

“Politically India is on fire with opposing factions and national discussions, largely as a result of the war in Europe.

“Spiritually India is passing through a refining fire which affects also other phases of life. The caste system, child marriage, ignorance, poverty, degradation cannot survive spiritual burning. Moslems and Hindus are struggling for supremacy, but Christianity is progressing among both groups.”

The Gospel of Christ is the refining fire that must purify this land. India is seeking light and liberty but many know not the secret of reform, of freedom, of unity, of power. The secret lies not in the non-cooperation with Britain, but in cooperation with God.

PROTESTANT PROGRESS IN FRANCE

PARIS is not France. though multitudes of travelers judge the whole country by the capital. The Parisians are generally reputed to be careless and irreligious, or worse, but in the country districts there is much evidence of devout religion and Christian character. The Roman Catholic Church has for centuries been the dominant religious influence, but since the separation of Church and State the descendants of the Huguenots and other Protestant religious sects have been growing in numbers and power. The Huguenots once formed one-tenth of the French population, and at one time had thousands of churches. Persecution, however, destroyed many, so that one hundred years ago only 171 Protestant churches had survived. Now, according to the *Statesman's Year Book*, there are about one million Protestants in France, and today reports indicate that evangelical Christianity is spreading.

Reginald L. McAll, a nephew of the late Robert W. McAll who founded the McAll Mission in France half a century ago, reports that there are today 776 organized Protestant churches in France. These include: Lutherans (73), English Libre (42), French Reformed (644); Methodists (28); Baptists (28) and fifteen others.

“The home missionary work of these churches is of great importance,” says Mr. McAll. “They maintain or assist in supporting more than 550 preaching stations, annexes or Sunday-schools, which possess their own buildings. Many of these are under the control of the Societe Centrale Evangelique and the Mission Populaire (McAll), while the Geneva Evangelical Society and the British and For-

eign Bible Society furnish many lay helpers and colporteurs for evangelistic work. The return of Alsace-Lorraine restores to France a considerable body of Protestants, chiefly Lutherans. Out of 209 ministers, 169 are Lutheran and 37 Reformed. These men serve 265 churches.

"The vitality of these French Protestant churches is expressed in the variety and extent of their Christian service. They support fifty-three hospitals and general asylums. Local charities and mutual aid societies exist all over the country. Thirty orphanages care for girls and nineteen for boys. Some of the twenty-four institutional plants for special work are noteworthy. One hundred "Patronages" serve as social centers and homes for children and young men and women.

"The foreign missionary activity of French Protestants gives further evidence of their vitality. In the French West Africa colonies, for which they are entirely responsible, there are 179 French missionaries, or one missionary for every five pastors at home.

"A union movement of the two chief home missionary societies in June is providing the first training facilities to be established at the new school for Christian Service in Paris. Another outcome of this movement is *La Cause*, which is nation-wide in scope, and acts somewhat like Christian Endeavor Societies. A monthly journal, *L'Action Missionnaire*, is the new organ of the movement. This union of the Societe Centrale and the Mission Populaire indicates the new spirit of cooperation and united action which is permeating French Protestantism. These societies, and especially the latter, work among the French people as a recruiting agency for *all* the Evangelical churches, and the great foreign missionary society is interdenominational."

The vigor of French Protestantism is due thinks Mr. McAll to "the spiritual fidelity and intellectual integrity of its leaders." They have fire, they preach the faith once delivered to the saints, and they are reaching the unchurched masses of the French people. American Christians should show them that they stand ready to help them by gifts, by united prayer and Christian cooperation.

BROAD MINDS AND LARGE HEARTS

THE well informed, the broad-minded and large-hearted are interested in missionary problems and progress. World-wide interest educates the mind, broadens the vision, enlarges the heart and extends the influence.

The scope of Christian missions is immense; it includes all lands and races, all ages and classes, all sorts and conditions of mankind. It is primarily evangelism and religious education, but it is closely related to physical and social betterment, industrial and govern-

mental reforms. There is no phase or problem of life that has to do with man's fulfilment of the will of God which is not included in the missionary program.

Christ, however, is the center of all the work, and the Spirit of God is the moving power. Others may be interested only in their friends or neighbors, but the missionary-spirited Christian is interested in the last man, woman or child on the face of the earth. Others may be interested in politics and business for selfish gain, but the missionary-hearted Christian is interested in them as a means of bringing men into harmony with the will of God.

Take the home mission task in America, for instance. As Dr. Alfred Williams Anthony says: "The whole home mission field includes properly every agency and every influence, whether moral, philanthropic or political, which affects the welfare of the people, and helps to bring the reign of Jesus Christ in America." Geographically the field includes the forty-eight states, Alaska, Hawaiian Islands, the West Indies and for some denominations, Mexico and Central America. Racially it includes Indians, Eskimos, Spanish-Americans, Chinese, Japanese, Hindus, Koreans and Armenians in America; Jews, Negroes and people from all the countries of Europe. Industrially, home missions has to do with the toilers in great cities, the farmers scattered on the countryside, laborers in huge industries, in lumbering and mining camps, roving workers in the harvest fields. Some are poor, other are rich; some are ignorant and others are learned. Religiously the problem relates to Protestants of more than one hundred denominations; sixteen million Roman Catholics; three and a half million Jews, both orthodox and liberal; Mormons, socialists and radicals of all sorts.

In promoting the work of home missions, churches and Sunday-schools are established by itinerant preachers and colporteurs; community houses are established to exemplify the Christian life in foreign settlements, slum areas and rural communities; schools are founded; books, periodicals and literature are published; conferences are held; district nurses and other social service workers interpret the message of Jesus Christ to every human need. The agencies engaged in the work include denominational and interdenominational Home Mission Boards, the Y. M. C. A. and Y. W. C. A., the Salvation Army, Big Brother movement, temperance societies, educational institutions and similar organizations.

The task of the Christian Church in America is to bring the whole message of Christ in an effective way to every individual within the borders of the nation, so that His ideals and teaching will find expression in the religious, social, industrial, political and business life of the people. In this work Christian cooperation is becoming more general among those who formerly worked independently, or

at cross purposes. This has led to the discovery of neglected areas and of unfinished tasks in cities, rural districts and on the frontiers. Some places have been discovered that are as destitute of Christian light and moral and physical safeguards as though they were in the African jungle. The problem of class and race relationships have also received new attention. Negroes, North and South, in their relation to the white race; Gentiles and Jews; Labor and Capital; rich and poor—all form problems to be met and solved. The influence of Jesus Christ, the incarnation of divine wisdom and love is the only solution of these problems.

How can anyone claim to be broad-minded, farsighted or large hearted who is not interested in missions, and who is not helping to take the message of Jesus Christ into all the world?

RUSSIA'S PRESSING NEEDS

TEN years ago Russia was generally regarded as a Christian land, unenlightened, it is true, in the mass, but Christian in the acknowledgment of God, and of Christ as God and Saviour. The State acknowledged the established "Orthodox" Church, and placed great power in the hands of the clergy. The peasants were devout in their simple faith, in religious observances and in obedience to their priests. The higher officials were, however, corrupted by selfish ambition and intolerance, and the peasants were uneducated in the Bible and in their religious responsibilities. This state of affairs fostered atheism in students and superstition in the masses.

Today, as a result of the overthrow of the state religion and the establishment of atheistic rulers, Russia is a "heathen" land—one whose rulers do not acknowledge God as revealed in Christ, nor His laws as made known in the Bible. Russia therefore needs Bibles and Christian missionaries.

Russia is an immense country, three times as large as the United States, and before the war claimed 182,000,000 inhabitants. They were united politically, but diverse in race and language. Fifty different languages and dialects were spoken in the empire. The despotism by which Russia was ruled was overthrown in 1916, but the democracy which was established only lasted for a brief period. It was then suppressed by a despotism under self-appointed, socialistic atheists, and the last state is worse than the first.

The Russian people as a whole are simple-minded, well-meaning and large-hearted folk, but the masses are narrow in their vision, and wish only to be allowed to live their lives in peace, and to have their physical needs supplied. The peasants are still religious in their nature, but they lack intelligent and unselfish leadership. Millions of them are hungry for Christian truth, but do not know how

they may be fed. There is a great field in Russia for Bible distribution among those who can read, and as soon as conditions become more settled there will be great opportunities for evangelistic work, and for the training of Christian teachers.

Today, Russians are starving for both physical and spiritual bread. This can be sent through the agencies already at work for the relief of Russia.

RELIGIOUS REVIVAL IN CZECHO-SLOVAKIA

PROTESTANT preachers have been conducting evangelistic meetings in Central Europe during the summer with encouraging results. In Prague a Bohemian Methodist minister, Rev. Joseph Dobias, and an American evangelist received several hundred into the Church. Large theatres were crowded night after night, and many were turned away. Rev. O. E. Goddard, of the Methodist Church South, writes in regard to one of the meetings:

"People began to press forward from all over the room, and from all three galleries. When the forty seats reserved for penitents were taken, the aisles were still jammed with men, women and children trying to reach the altar. So the large choir on the platform surrendered their seats to the penitents, and then the preachers and missionaries gave up their seats. Who ever saw altar and platform overflow with seekers?

"At Brunn, where four small Protestant churches united, beginning with 200 in attendance and eleven professions the first evening, the meeting rapidly gathered momentum. The second night there were 400 present and twenty-two professions. On the closing Sunday a morning service was held in the open air, with 5,000 in attendance and more than a hundred professions of faith, and there were fifty more in the afternoon at a park meeting. The three campaigns in Prague and Brunn resulted in more than a thousand professions."

Czecho-Slovakia is the country where the first martyr blood of the Reformation was shed in 1415, the country of John Huss, and has not only been freed after 300 years of serfdom, but it has been spiritually awakened to such an extent that the Protestant world is looking toward this historical spot of Europe in wonderment.

"There is perhaps no place in Bohemia and Moravia where a preacher could not today gather a crowd, eager to listen to the Gospel message," says Dr. V. Losa in the *Presbyterian Magazine*. "Strange to say, the same people would not stop to listen to a political speech or socialistic discourse, or even to a lecture. One cannot travel in a train without hearing a religious discourse, and where a man who is competent to speak on religious questions is found, the people compel him to speak.

“The Protestant Church in Bohemia and Moravia, the Evangelical Church of Czech Brethren, a small remnant of a once strong church, has been given a tremendous task to perform at the present time. By hundreds, people are seeking admission to the Church and many towns and villages are calling upon Protestant preachers to minister to them. New congregations are being organized in cities and in the country districts where for 300 years the Gospel has not been heard and where Protestantism was absolutely exterminated during the long reign of terror. There are places like the famous city of Pilzen where a congregation has grown, within fifteen months, from 450 to 14,000 with only two preachers to serve it. There is another place in western Bohemia where a new congregation of 200 members was established after five days’ preaching by a minister sent from Prague. This congregation was put in charge of a visitor from the United States, the Rev. J. Dobias, and within nine months increased to 3,100. Fifteen villages around this center are still waiting for the first visit of a minister.

“Houses of worship are greatly needed, men also, and good literature. If the Protestant churches of America and England do not uphold the hand of their little sister church in John Huss’ land at this critical time, the opportunity to bring the once Protestant nation back to the pure Gospel may be lost. Some Czecho-Slovak Protestant ministers have returned to Europe to help in this emergency. One hundred workers could be employed immediately and many places would still remain without Gospel provision.”

BETTER CONDITIONS IN KOREA

ATTENTION has been called to the religious awakening in Korea during the past year. Great numbers are still coming into the Christian Church, writes Rev. Wm. M. Clark of Chungju. The school attendance has largely increased both in government and in mission schools, so that the latter are filled to overflowing. One mission school in the South increased 300 per cent, and another from 180 to 380 pupils. The only limit seems to be the accommodations and teachers. Parents are coming to the conclusion that their children must have education to help solve the problems of the country, and of their own lives as well. The patriotic and fearless suffering of Christians in the recent uprising also influenced many in favor of Christianity, which is no longer considered a foreign cult.

The present movement, however, seems to be free from political taint. “The people, weary and in pain; in despair of receiving consolation or uplift from any of the old forms of superstition; deeply humiliated on account of the national outlook, have turned to God for comfort and to Jesus Christ as their only Saviour and as their hope for this life and for the life to come.

“The movement is quite general in Korea. In the lowlands or in the remote mountain regions, men are turning in increasing numbers to Christ. Generally the awakening is greater where education is more advanced, but no field is without its signs of many turning to God. The awakening is not, however, a popular mass movement. Compared with the whole population, the numbers coming into the Church are comparatively small, but compared with the present size of the Christian community and with the average growth for the past few years, the movement is remarkable.

“A missionary in an entirely different part of the southern territory says: ‘During the past year the average attendance for my whole field increased by nearly 100 per cent; while the Sunday-school increase was nearly 150 per cent. Where there was nothing last year in a certain village there is now a new church building costing Yen 500 (of which I helped Yen 20) and an average attendance of 75. The country schools are booming; I have 11, with 400 pupils. All the church helpers, five in number, were supported entirely last year by the Koreans.’ ”

While Koreans have not abandoned the idea of independence, they are beginning to realize that there is little hope for an immediate fulfilment of their desires. Eagerness for education and participation in local self-government have taken the place of non-cooperation and the boycott of schools. The people are seeking reforms and opportunities for progress through regular channels and if they come to trust the Japanese government officials and their program there will be more complete cooperation.

More cordial feeling is shown by the government officials as a whole towards the missionaries. Undesirable elements in the police force have been weeded out and the appointment of Mr. Hirai, a Christian, as head of the department of education and religion for the province in which Pyengyang is located, is a piece of real statesmanship. Mr. Hirai said that he already had, or was aiming at, putting a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity.

A PAPAL WARNING IN BRAZIL

CHRISTIAN missionaries welcome any attitude on the part of those among whom they work, rather than the attitude of indifference. When open opposition arises it is clear evidence that their work is proving effective. Active persecution causes well planted truth to take deeper root and to spread.

Among the difficult and often most discouraging mission fields are those in Latin America. There is enough Christian truth in those lands to cause men to believe that they do not need the Gospel. There is such a powerful ecclesiastical organization, deeply entrenched and

long allied with the political forces, that those in power will not readily permit their authority to be called into question. No doubt there are Roman Catholic priests in Latin America who honestly believe that the work of evangelical missionaries is antagonistic to the Gospel, and to the true Church. They are not well informed as to either the Gospel or the Protestant Church.

Not long ago there appeared in a Rio newspaper a pastoral letter, written by the Archbishop of Marianna, Rev. D. Silverio Gomex Pimenta, in which he raises a cry of alarm because of the success of evangelical Christian missionaries among his people. It is well for us to read what the Archbishop says, and so see the Protestant missionary enterprise in the light in which he presents it to his people. His charges are similar to those that have formed the ground of opposition in Japan, China and Moslem lands—namely that following the missionaries proves a lack of patriotism, and is subversive of good morals, as well as of true religion. Is it any wonder, if Roman Catholics in Brazil believe these accusations, that they oppose the work of Protestant missionaries? The Archbishop writes in part as follows:

“Already many times I have called the attention of the faithful to the danger in which they placed their children, confiding them to anti-Catholic schools, heretic masters, impious, scandalous schools, and infamous from well known facts: and we know that our colleagues have been careless and are not now guarding their lambs from this terrible danger. Being aware that the evil continues and has perhaps made some progress through the efforts, work and industry of those who, at whatever cost, seek to implant Protestant heresy on Brazilian soil, we are obliged to repeat the cry of alarm, in order that the Supreme Judge may not call us to account for the souls which the sowers of tares may succeed in ensnaring and damning.

“For a long time the Methodist and other sects of North America have been working to attract and pervert Brazilians; but only a very few converts have they obtained among the classes less favored by fortune, and one or another among those of higher position, who in this apostasy imagine they will find liberty to follow their carnal appetite without the necessity of confession, of mass, of repentance or of good works. Repelled by the good sense of the people, they have not lost heart: driven away by hisses and hooting, they have returned again to the charge. But with all this toil of days and years, with the use of stratagems, promises and even money bribes, Protestantism has not shone in Brazil and still less has it corresponded to the desires and fabulous sums of American millionaires. Always losers in this fight, Protestants have had recurrence to industries, which, with their seductive mantle of instruction and benevolence, they hoped would compensate them for the labor and losses of the past. Sustained by the money which poured in from North America, they have opened schools and institutions of arts and industries, and established Associations for young men and young women. In order not to shock the religious sentiments of the people in the beginning, they have claimed that these have nothing to do with religion and that they give full religious liberty to their pupils.

“Mothers and fathers, you who for no consideration would send your children to a house of smallpox, leprosy or tuberculosis lest they contract the dis-

ease and lose their lives, how have you the heart to send them to schools where they will certainly lose their faith and thereby their eternal salvation? Is eternal life worth less to you than this transitory one, full of trouble and uncertainty? Parents who send their children to these schools are committing a grave sin, and are incurring danger of excommunication by the Pope.

"Beyond this reason, there is a human reason which for us Brazilians stands above all other earthly considerations: it is the love of our country, Brazil. If we wish a country truly free, master of its destinies and self-governing, independent of any other nation, we must oppose a resistance tenacious and irreconcilable to Protestant propaganda whose principal aim is to establish North American dominion in Brazil. What motive brings them to try to drag us down to the apostasy by which the founders of their sects became criminals worthy of death? It is not the love of religion, nor is it the desire for our salvation. If that were their motive and they were sincere in it, even while we reject their doctrine and remain faithful to our own religion, we would respect their good will. But it is not their motive. The desire of Protestant America is to dominate South America and beyond. They realize that the most efficacious method of uniting men is the bond of religion. If they could unite us with them in religion the way would be open for them to dominate us in politics and commerce and to establish in Brazil American imperialism. The commercial and imperialistic aim then is that which inspires their enterprises and their missions in which they spend such fabulous sums to employ missionaries, to gain converts, to construct churches and to ensnare a few poor ignoramus, deluded by promises or bought by money. They are spending now with lavish hand, but they would gain infinitely more if they should become masters of our mines, our coffee plantations, our rubber forests, our ports, and should have us under their 'valuable protectorate' as they have Cuba, the Philippines and Panama.

"To protect in any manner the Protestant doctrine is a crime against faith, a betrayal of our country. Repel their preaching and their counsels with spirit. Do not confide your children or wards to Protestant schools nor to other institutions without religion. If you cannot give your children a sound and Christian education in a Catholic school, be contented with what you can teach them at home."

It is encouraging to learn from such an authority that the missionary work is *not* now conducted under the mask of philanthropy. It should always be openly evangelistic. It is naturally difficult for Roman ecclesiastics to understand the unselfish, the non-commercial and non-political motive that leads Protestant Christians to spend their lives laboring in the hard fields of Latin America. But those who come to know them understand, and God understands that their labor is not in vain.

REVOLUTION AND REVIVAL IN GUATEMALA

A COUNTER revolution took place in this Republic early in December, effected the release of ex-president Cabrera, and caused the resignation of President Carlos Herrera and his cabinet. The congress of September, 1920, has been recalled and political exiles have been invited to return to Guatemala. A new provisional president has been appointed until elections can be held. What this political change portends it is as yet impossible to say.

At the same time a remarkable spiritual movement has been going on in this city of Guatemala under the leadership of The Rev. Harry Strachan, who for seventeen years was a missionary in the Argentine. On November 10th, Mr. Strachan and Pastor Varreto held their first meeting in the Presbyterian Church and the next night moved into the largest theatre it was possible to secure in the city. About 1,800 people gathered and later the congregation increased to 2,500. Hundreds were obliged to stand in these Protestant evangelistic meetings—something new for Guatemala! The problem was to find a place large enough. Rev. James Hayter writes under date of November 28th:

“Pastor Varreto is a D. L. Moody and a Spurgeon in one, whom God has raised up for Latin America. The wonderful way in which he presents Jesus Christ in Spanish as the only Saviour of men, is beyond anything we have ever heard, even in English. Hundreds of men and women have indicated their desire to not only know more, but to leave the old way and follow the new Way of Life.

“The Roman Catholic Archbishop is much disturbed and published an edict against the meetings, declaring that the speaker had not only preached against the holy Catholic religion, but had ridiculed their practices. The next night 2,000 persons protested en mass against this false accusation. Then the Archbishop tried another method, sending a commission of ladies to the owner of the theatre to persuade him not to rent the place to the Protestants. A few words from Mr. Strachan, however, served to prevent this refusal.

“In connection with the evangelistic meetings, special classes have been held each morning in homiletics, Christian evidences and Christian doctrine, with as many as a hundred, mostly young people, present. Last Sunday both mission centers were packed all day and at night, more people came than could be accommodated. Hundreds stood the whole service through. It was a sight we shall not soon forget. The old former president, Don Manuel Cabrera, who was imprisoned just across the street, and all the other prisoners must have been able to hear every word of the sermon.

“At the Central American Mission on the other end of the city, Mr. Strachan was preaching to a crowded house. The Roman Catholics did not relish the success and they decided to break up the meeting by a stampede, led by rowdies. Their plans failed, however, because the doors were shut at the time of the proposed onslaught.

“On Sunday night the native Christians gave as a thank offering \$1,800.00 (money of Guatemala) to further the work in other places of the Republic. One of the things that has impressed us most, is the lack of undue excitement. Hundreds of men and women have already accepted the Gospel message.”

This awakening in Central America may be the sign of the dawn of a new day.

The Confusion and Distress of China *

BY ROBERT E. SPEER

President of the Missionary Review Publishing Co.

IN crossing the Pacific on the "Empress of Asia" we had unusual opportunity to hear statements of fact and expressions of judgment with regard to present conditions in China from many of the men at work in China, both in missionary service and in other capacities. These men have the most authoritative knowledge of the situation and are most competent to express opinions regarding it. Their general attitude of mind was one of unlimited confidence and respect with regard to the Chinese people and of unqualified hopelessness regarding the present national government in Peking. This they represented to be financially, politically, and morally bankrupt. Those who know the facts authoritatively stated that the central government is now receiving no revenues whatever from the provinces.

During the Taiping Rebellion, seventy years ago, the revenues from the Yangtse valley and Southern China were cut off, but now Peking is receiving practically nothing from anywhere. The government schools including the ambitious and hopeful university in Peking are closed, the teachers have received no pay since last October. No money is going to the Chinese ministers abroad, who in consequence are obliged to support themselves, and one of them has had to mortgage his home in Tien Tsin in order to maintain his legation. The receipts from foreign customs and salt taxes have been mortgaged to pay the interest on the foreign debt, and much of this is now in arrears.

In 1918 China borrowed from Japan \$150,000,000 gold, all of it ostensibly under government obligations which cannot be repudiated. One half of this, however, was unsecured and both capital and interest are now long overdue to Japanese banks. None of this money has been of benefit to China. Much of it has been stolen by the three members of the cabinet who were forced out by the uprising of the students supported by Chinese public opinion. The thieves carried their plunder with them and are now building great harems in Peking. There is no public sentiment in China to recover the loot and to enforce the punishment of these men. On the other hand corruption in office is more flagrant and more excessive than it was even under the Manchus.

The real government of the nation, it was recognized in these conferences on the "Empress," is in the hands of the three great military lords who in spite of the presence in the cabinet of a few

*A second letter written to the readers of the REVIEW on board S. S. Dilwara in the China Sea, September 16, 1921, and mailed at Singapore. Another letter on "The Shifting Thought of Japan" appeared in December.

good men like Dr. Yen, the minister of Foreign Affairs, gave orders to the president and the government and were obeyed. A good part of the money which Peking borrowed and what revenues it might now expect from Northern China have been absorbed by these three men for their own profit or for the support of their harmful armies. Only a few weeks ago these three, Chang Tso Lin, the high commissioner of Manchuria, Tsao Kun, the military governor of Chih-li province, and Wang Chan Yuan, military governor of Hupeh province, summoned the Prime Minister to Tien Tsin and gave him their orders as though they were China. Later, while we were in China, it was reported that Chang Tso Lin after having received more than four million dollars for work that he was appointed to do as high commissioner of Mongolia coolly pocketed the money and resigned the commission. No one had a good word to say for any member of this triumvirate. Though they held China in their control, they were believed to be destitute of any idea of patriotism or any ideal of true progress for China.

Men from many different provinces who were on board the "Empress" lamented that they could say nothing more hopeful regarding their own provinces, even such great and self-contained provinces as Sz-chuen, than has been said of the national government. There were a few exceptions.

For this black plight of China the man who knew the national situation best and who was not a missionary said that he saw only three paths of escape. The first is *international intervention*, which some allege Japan is seeking secretly to bring about in the conviction that America might be brought to assent to it. Then in accordance with her policy of self-absorption it is thought that America would leave the actual control of affairs in China to Japan. We were interested to discover in Japan however, that the Japanese papers were attributing this policy to America and especially to Mr. Hoover, and were strongly opposing it, as assuredly the intelligent and patriotic men of China would oppose it.

The second solution would be the emergence of a strong, ruthless, courageous, patriotic, unselfish, and righteous *dictator*, but all agreed that there is no such man, and that a dictatorship is not a good democratic school.

The third solution, said this competent observer, was the *slow regeneration of China*, or the development of enough honest and unselfish men to lead the country, by the transforming influences of the Gospel.

This was the dark diagnosis of China's present condition, which was given to us in advance. In China, however, in contact with the swiftly moving forces which are now at work and feeling all the while beneath us the great solid mass of the Chinese people, brighter views soon emerged.

Economically China has been on the verge of ruin many times before. In 1909 the "London Graphic" declared that China was "steadily drifting toward bankruptcy" and that only superhuman efforts could save her. The present financial conditions of the national government are disgraceful, but they are due wholly to corruption and incompetence and not to the poverty or lack of resources of a nation whose wealth has hardly begun to be developed. If China has been able to maintain four hundred million people on vegetables and grains, what will she not be able to do when she develops the possibilities of animal and mineral wealth and introduces manufactures? Roads alone, which she has wholly lacked in the past, would go a long way to unifying China and setting in living motion her sluggish blood. Already the railroads are coming and in city after city one can now hear the wheels of that vast latent industry of China begin to stir whose thunder will some day fill the whole world. When I first saw Shanghai, I doubt whether a cotton factory or silk filature had yet been built. Six years ago the cotton mills stretched in a long line along the Whang Poo river. Now mill after mill with the most modern machinery has been added and great silk filatures have gone up. Alas! they are not providing rational employment for men and women only but are sucking the life blood of China's children.

There is no more vivid illustration of these boundless economic possibilities of China which banish the idea of a real national bankruptcy than the city of Nantung-chow, whose Nantoon Embroidery and Lace Works Shop has been opened on Fifth Avenue in New York City. In a city of 150,000 a hundred miles from Shanghai and in a district of a million and a half people, Chinese enterprise and integrity alone are now producing annually a million bales of the best grade of cotton in China; have built more than fifty miles of modern roads, two modern cotton mills with sixty thousand spindles, five hundred looms, and three thousand operators, a modern cotton seed oil mill, a match factory, a flour mill, a silk filatur, an iron foundry, an electric light plant, and a modern agricultural college; have established cotton and sericulture experiment stations and schools of instruction, five modern banks, three hundred and thirty-four schools with more than twenty thousand students, and a direct steamer line to Shanghai; and are projecting hundreds of miles of new roads, seven new cotton mills, coal mines, and the reclamation of thousands of acres of flooded lands along the Yangtse. These are but the beginnings of what is coming. The great economic peril of China is not bankruptcy but commercialism.

THE POLITICAL SITUATION

The political situation also takes on a more hopeful aspect as one feels the swelling forces of the nation at a distance from the corruption and despair of Peking. A most interesting movement is going

on. It is the deliberate purpose and endeavor of the men who are controlling the local and provincial life of China to break up or to ignore the present national government. The rival southern government in Canton is not acknowledged beyond the Kwangtung province and has not displaced the separate provincial governments. These leaders are bent upon setting up in each province a separate and independent provincial government with its own constitution and civil officials duly elected by the people, and then to federate these provincial governments in one national federal government.

This is not a new ideal. This very issue arose at the beginning of the Republic in 1911. It was fought over in the first parliament in 1913 between the Peiyang military party which looked up to Yuan Shih Kai, and the revolutionary party later transformed into Kuo-mintang, headed by Sun Yat Sen. Thanks to the Tuchuns or military governors established in each province by Yuan Shih Kai, side by side with and always checking the civil governors, the policy of the military centralizationists has thus far prevailed. There has now appeared a group of Tuchuns like General Wu, General Feng (known as the Christian general because of his outspoken Christian character and enthusiastic evangelism), General Chow, and General Chen, who appear to be in hearty sympathy with the idea of provincial civil self-government. Within the last few weeks they appear to have disposed of General Wang, one of the three unprincipled war lords. The Federationists now claim that their cause has prevailed and that they have perfected their political organization (at least in its incipency) in Hunan, Szechuen, Kweichow and Chekiang. They claim Kwangsi and Hupeh are now preparing their constitutions in their provincial legislatures and will soon join the ranks of the self-governing provinces. The aims of the whole movement have been distinctly stated by one of its advocates as follows:

“The provincial self-government movement in the present form may be defined as an endeavor on the part of each province to substitute constitutional government for arbitrary military rule with the ultimate aim of uniting China into a federation of self-governing provinces independent of and supplanting the activities of Peking and Canton. Its scope can be said to include the following:

“(1) Compilation of a provincial constitution.

“(2) Abolition of tuchun system.

“(3) Abstention from entanglement with the policy of unification adopted by Peking and the cause of the constitution upheld by Canton.

“(4) Promotion of self-government in provinces that are still under military control.

“(5) A temporary informal alliance of self-governing provinces for mutual protection.

“(6) Federation of self-governing provinces in the end.....

“The ultimate aim is a federation of self-governing provinces. As to the advisability of making China into a federal state, the federalists argue

that the unwieldy size of the country, the historical positions of the provinces, the wide differences in geography, climate, the temperament of the people and local interests, and the futility of uniting China with force, all tend to show that union is possible only through federation. At present a federation is gradually becoming a reality and under the existing conditions there is possibly no better way of uniting the country than through a federation of self-governing provinces."

Whether in this or in some other way it may be possible to forestall the impending ruin and disintegration of China as a nation is a question which hangs on other questions.

Can the abysmal corruption of China be cured? The Chinese classics declare that man is born virtuous, and probably no other people have ever been educated for so many centuries under a high theoretical morality, and yet a foreigner who lived for a generation in China and who had the greatest affection and respect for the noble qualities of the people, in a series of articles which he wrote several years ago for the "National Review of China," did not hesitate to speak of the stern realities of their life as "so vicious, so false-hearted, and so corrupt as never to have been surpassed in the whole human record. . . . Chicanery, subtlety, cunning, sharp practice, knavery, artfulness, intrigue. . . . All these have become an integral part of the nature of countless millions of Chinese and this in spite of the teaching of the sages. . . . Duplicity and hypocrisy march hand in hand, lying and deceit become virtues, and bribery and corruption as inevitable as the handling of pitch." These are the judgments of the kindly spirited George Lanning, for many years principle of the Shanghai Public School. He would offset them by many admiring judgments of the strength and industry and worth of the Chinese, but he would qualify them little if at all in their application to Chinese official life.

Bad as other nations have been China seems to surpass them all in graft and official corruption. It has been estimated that not more than ten or fifteen per cent of the native collection of revenue has ever reached the Imperial treasury. The last ten years of the Republic have offered even greater opportunities than the officials enjoyed under the Manchus. The money which China has borrowed from other nations has been filched by her own public servants, and as yet no public opinion has been developed which would call the thieves to judgment. It is even alleged, although I do not know with what truth, that of twenty million dollars collected from the heavy tax imposed on telegrams, railroad tickets, etc., to be applied to famine relief, only four million dollars have ever been paid over to help the starving—and the tax is still being collected. On such rottenness no new China can be built up. Can this corruption be cured?

The second question follows obviously. Can the character of the Chinese people sustain an honest and righteous national life? Have

they become under centuries of impotent moralistic teaching and the pressure of a struggle for existence unchecked by adequate spiritual sympathies and a sense of social duty, and pulled downward by sin and upward by no sufficient saving power so weak, so incapable of common trust and unselfish cooperation that they are beyond all hope? Those who know them best and who realize most clearly their weaknesses would be the last to admit this. In spite of the dishonesty and corruption of the tens of millions of idlers and drones, whose indolence is as conspicuous in China as the industry of its toilers, in spite of the fiction at the roots of Chinese family life which exalts filial piety but performs its duties only to the dead, in spite of all that is hopeless and degrading, those who know the Chinese believe that there is in them still the best raw material to be found in the world to subject to the regenerating and transforming power of Christ.

In the third place, can a body of new leaders be raised up in China who will have the character, power, courage, and readiness for sacrifice which will be required in them? It was at first hoped that the young Chinese educated abroad, now forming a distinct group known as returned students, might form this leadership. Some real leaders have indeed come from them, but most of these young people have been separated too far from the body of the nation. They lack experience with life, especially Chinese life, which is the condition of influence. Too many of them have been silenced by the easy device of small official positions. Still, in the little group of such men on the "Empress of Asia," one could not doubt that there are some whose Christian character and undoubted abilities will make them useful servants of China and of the Christian Church. But as in every other nation the real leaders of China must be trained in schools on its own soil. The national schools are just now closed, but the provinces are projecting modern education on a new scale. Kwangtung province is specially enterprising, and its educational commission has adopted a scheme of compulsory education for the province. The governor has authorized co-education at the request of the Canton Women's Union, an organization which has procured for women "equal privileges in getting appointments as clerks, inspectors, and to other positions in the national (i. e. provincial) assembly as well as in the railroad and other offices in Canton." The first provincial election in this province was held last August when women who desired to vote were not excluded and at least one of them will occupy a seat in the district council of Heungshan.

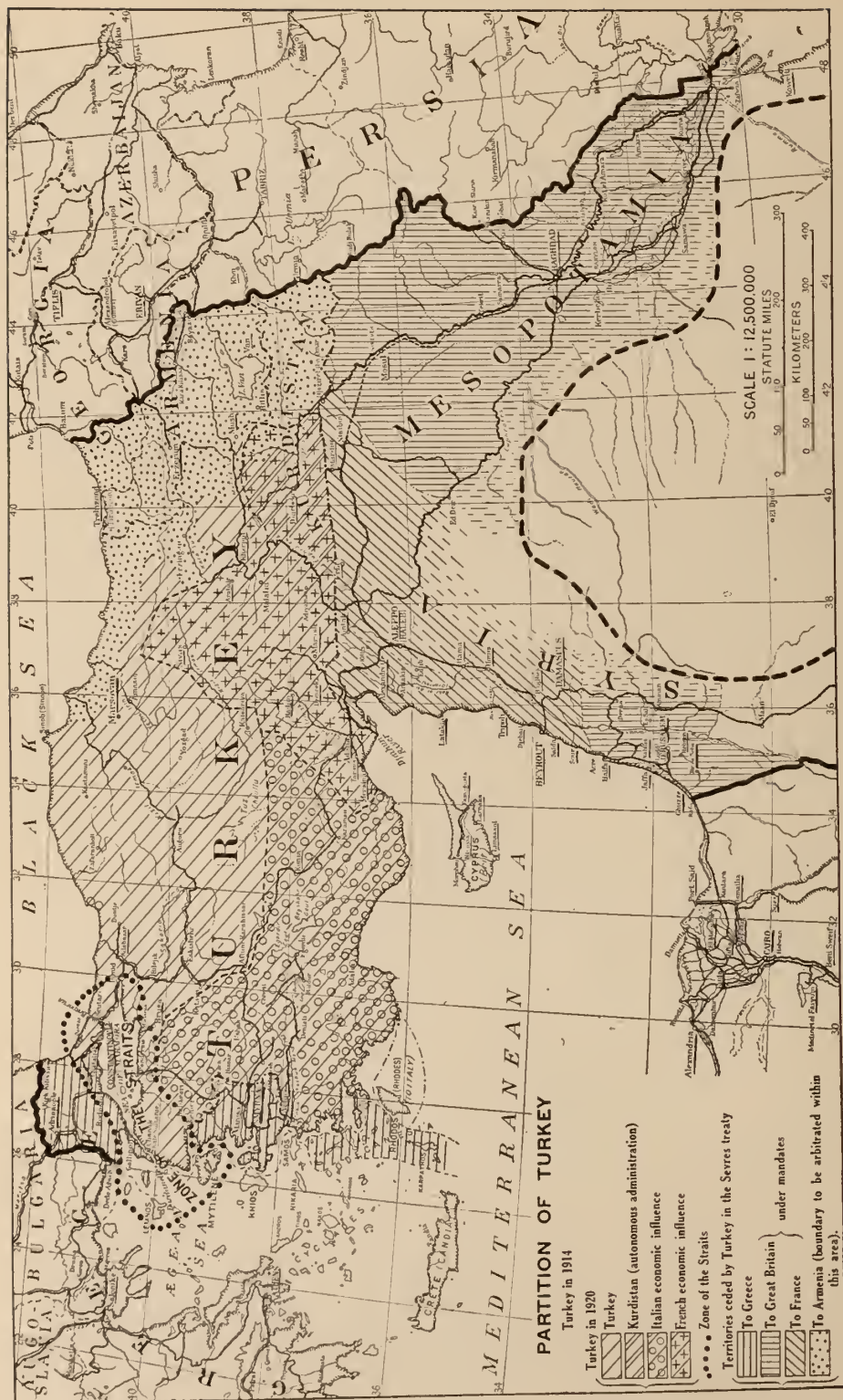
However great the extension of government schools, the Chinese will not be able financially nor, it is believed, will they be willing on principle to attempt to make of education a government monopoly. If Japan has found it necessary and desirable to relax its bureaucratic educational system and to allow a far wider range of liberty to private education, it is certain that China will be willing to do so.

The recent experience and investigation of some of the higher Christian schools seems to indicate that there is no necessity and no advantage in the registration now of mission educational institutions in the government system. It is a question whether there is any government system as yet, and the present hold of the mission schools on the confidence and support of the people is so great that all over China they are crowded to their fullest capacity. It would be difficult to exaggerate their present opportunity or the great service which may be rendered in the increase of their efficiency and adaptiveness by the judicious and sympathetic council and support of the Educational Commission sent out by the Foreign Missions Council of North America.

The fourth question, which to the missionary faith is no open question at all, relates to the power of the missionary enterprise under God's blessing to plant in China the tree "whose leaves are for the healing of the nations." Some unfavorable criticism regarding the missionary body in China has been made recently by visitors from whom it might least have been expected. Mr. Lanning's judgment is more reliable: "The missionary body (in China) as a whole stands out in bold relief as the noblest, bravest, most altruistic, and best of all bodies of men that exist or ever did exist. . . . The Christian religion has been brought to China by a body of men and women never before surpassed for nobility of character or greatness of aim. . . . It is quite as much due to them as to any other single cause that China today is thoroughly awake. To them is due that new desire which is already reenergizing the old forces. To them and to their native successors. . . . will be given more and more of the power that will shape the future of China."

Everywhere one sees today evidences of the way Christian faith and truth are striking down and striking out through Chinese life. The very terms in which the Christian ideas are expressed, which at first were of necessity so crude and inadequate, are being transformed or replaced by expressions which more fully utter the Gospel. The Chinese Church is full of a new life and vigor. There is no barrier that we need to fear anywhere in the way of the evangelization of China. The evangelistic opportunity which the two greatest department stores, the Sincere Company and the Wing On Company, allow their employees every Sunday morning while business is suspended and a preaching service is held, are a symbol of the wide open door everywhere.

There remains the last question—will the nations allow China time? And as to the Church, has she waited too long? Does she intend longer to wait? Once again the summons which the Chinese Christians brought to Archdeacon Moule in the days of the Taipings sounds forth as clear as the call of God, "*Now is the opportunity. Strike while the iron is hot.*"



A Map of the Near East—Reprinted by request from Feb., 1921—Some slight changes have been made since this map was drawn.

Signs of the Times in Moslem Lands

BY A FORTY-YEAR RESIDENT OF TURKEY

THE war has demonstrated, even to thinking Turks, that Turkey is no longer the centre of Islam that she used to be. As Mecca (formerly in Turkey) was the religious centre, and Cairo (in Turkey) the intellectual centre, so Constantinople (in Turkey) was the political centre to which two hundred millions of Moslems turned as their representative in dealings with the non-Moslem world.

But Cairo has long been outside the actual control of Turkey, and the war cut the last vestige of a tie with the rule of the Sultan. Worse than that, Mecca has vanished from the Ottoman geography quite as completely; and now Constantinople is virtually under the power of the "unbeliever."

To one unfamiliar with the Oriental point of view, which makes no distinction between the political and the religious, the loss of political power by the Turks might not seem incompatible with their retention of religious hegemony. But the East has been so brought up to the idea of a church-state, that it has been impossible to draw the line between the Sultan as ruler of the country and the Sultan as Caliph of the Moslem world. Impossible, that is, until this war opened the eyes of the thinking Mohammedans to a few salient facts.

Chief among these was the utter failure of the appeal to arms. Contrary to the cherished faith of millions, the unfurling of the green flag of Islam did not bring eagerly to their feet the Moslems of Afghanistan, Egypt, Persia, Arabia and India, to defend the Caliph from the threat of the Christian invasion. On the contrary, Mecca and Medina flung to the breezes the banner of revolt, and actually helped the hated Englishman to defeat the Ottoman armies in Syria and the desert. Further, the Moslem leaders of Arabia branded the Turkish leaders as unbelievers and as unfaithful to Islam, giving chapter and verse to prove their thesis. And the Moslem world began to see that the accusation was true, at least in part.

And now Angora, as the capital of the new and hopeful Turkish Nationalist movement in Asia Minor, sends out word that the Sultan is suspected of being somewhat of a traitor himself, since he appears to be dealing with the enemies of Turkey, whom the Nationalists are fighting; he allows Greek volunteers to enlist in the very capital of Islam; he permits Greek warships to lie at anchor in the Bosphorus and buy their supplies in the stores of Stamboul; and the Greek blue-and-white flag floats over the Orthodox churches of the City of Constantinople. The Angora Government secured from the Chelebi of Konia, who is the chief of the "Mevlevi" or Whirling Dervishes, and who has long held the titular right to gird the sword on each new

Sultan, a *fetva* or official deliverance, to this effect. Surely, your pious Moslem who still believes in the Caliph, will groan, "Ichabod,"—the glory is departed—from Dar-ul-Khilafet, the Gate of the Caliphate, the one city that had the right to be head of the whole system.

This sort of turning and overturning, however, would not in itself be enough to prepare the way for Him whose right it is to rule. For after all, such changes as these are purely political. But there are signs of a breakdown in the strictly spiritual hold of Islam over the millions of Turkey. As above indicated, it is not easy always to draw the line; and one hesitates to state whether the bitter fighting between the forces of Moustafa Kemal and the anti-Nationalists in Konia, or between Nationalists and Kurds, or between Nationalists and Circassians—all Mohammedans—is on purely political grounds, or whether here again there is a religious element in it. But when we see the very pillars of Islam neglected by the average Moslem, and systematically so, it looks as if the foundations were being moved.

One of those pillars has always been the annual pilgrimage to Mecca. But how can the loyal Turks of today perform this pious duty? So long as Turkey remains at war (and the Treaty of Sevres has not yet been ratified) it is impossible for a Moslem to secure a visé of his passport that will allow of his going into Arabian territory. Thus perforce there is a neglect of one of the first duties of every true believer. Not only so, but the pilgrimage to Mecca gave the Turkish Moslem almost his only chance of realizing the unity of the Moslem world. He there came into contact with his brother from China, from Africa, from India and Malaysia, from Persia and the Philippines, and there he felt the tremendous and undeniable strength of Islam as a world power. But he is now deprived of all this; he feels his world shrunken and disgraced. For ten long years, now, ever since before the Balkan wars, Turks have not gone in any large numbers to Mecca; and since 1914, none at all. What the effect will be on their religious viewpoint if this keeps up a few more years it is difficult to predict. Certainly abstention from the prescribed Hajj will not tighten the grip of his religion on the thinking Turk.

Another of these pillars is the annual fast of Ramazan, when for a whole lunar month the pious Moslem will not—must not—taste a bit of food or water or tobacco all day (from the time when you can distinguish a white hair from a black one till the sun goes down). He makes up for it every night by inordinate feasting and carousal,—but that is another story. Now this fast used to be strictly observed by all good Moslems, hard as it was on the working-man when Ramazan came in midsummer and he had to labor all through the heat without a drink of water for his parching tongue. But how is it now? Last June a party engaged a Turkish boatman to carry them to a picnic. "And of course there'll be something for me to eat, too?" The remonstrance was quick on the part of the picnickers: "But this is

Ramazan!" His lip curled as he said with a sneer, "Bah! who cares for Ramazan now?" This is but symptomatic. For several years it has been thought necessary for the religious authorities to publish in the Turkish and Mohammedan press of Constantinople the threat during Ramazan that anyone caught eating or smoking in the daytime will be subject to fine or imprisonment or both. This year too, this was put in the dailies; but it was an everyday sight to witness Turks going into restaurants at noon, and smoking in public, while as far as heard from, no one was arrested or fined for any of these violations. The only practical use made of the month of fasting, as far as could be judged from without, was in haranguing the Friday noon gatherings in the mosques through patriotic orators who urged the boycotting of Christians as a patriotic duty, or dwelt on the iniquity of having any dealings with Greeks.

A third of the pillars of the faith is the duty of praying five times daily toward Mecca. This has now become a rule more honored in the breaking than in the keeping. It would not be easy to find one Turk in the capital city who strictly observes the five daily prayers. Some try to ease their consciences by repeating the *namaz* several times at one occasion; but the majority have no scruples about neglecting most of the five set times, if only they go through the required formula once a day.

This is doubtless due in part to a waning of religious zeal on the part of their leaders. The men chosen to act as *imams* or pastors of local mosques or congregations are unfortunately not always men of impeccable character or reputation. A single instance of recent date must suffice, though it would not be hard to multiply cases. In a quarter of a suburb of Constantinople just outside the wall of one of the American colleges, a public fountain recently went dry, for the drought of this summer has been at least as much felt here as in most other parts of the world. The local population was helpless; they did not know what to do. Evidently there was something wrong with the watercourse, and it would take money to repair it, or secure a new flow of water. At last, seeing that the town authorities did nothing about it, out of pity for the suffering neighbors, none of whom were wealthy, the College undertook the job, and in a short time the life-giving stream was again running. Meanwhile, as it afterward turned out, the *imam* of the near-by mosque had been through the village collecting subscriptions to repair the fountain. He had succeeded in securing the neat sum of one hundred liras, for a job that the College had completed by the time he had the money in hand. As the whole cost was only about forty liras, the bill was presented to this religious leader, who in our parlance would be called the pastor of the local church,—and he refused to pay. Nor has it proved possible, up to the time of writing, to compel him to restore to the subscribers any

of the sum he has pocketed. Is it surprising that the most pious of the Moslems do not care to worship under the lead of such a priest?

Something is radically wrong with the Moslem system. It does not work as it once did. For the first time in its history, the Ministry of the *Evkaf*, or "Pious Foundations," through whose hands passes all the money for the upkeep of the mosques and theological schools of the country, is short of funds, and much-needed repairs are not made. This is partly due to gross mismanagement and leakage of funds, and partly to the failure of the faithful to contribute as they once did for the expenses of the system.

It would almost look as if the signs of the times were all negative. And it is undoubtedly true that a good deal of breaking down is necessary before there can be much construction of a new edifice. If the love of Jesus Christ is to win the hearts of the Turks, His eternal principle will again be illustrated: "No man can serve two masters." But there are positive signs as well, and little by little the wonderful light of the Sun of Righteousness is shining into the hearts of those who for so long have walked in the dark.

For one thing, the sale of Bibles and portions of God's Word has increased since the war. Ask either one of the great Bible Societies, and the reply is the same: in proportion to the sales to those of other nationalities and religions, the sales to Turks, Arabs and other Moslem races have increased to a marked degree. Since "the entrance of Thy word giveth light," we have every reason to thank God and take courage. Left to itself, the written Word of God can work wonders in the hearts of men. Its meaning is so clear, its message so sweet, its teaching so high, its searchings so deep, that it will certainly win by its own winsomeness. In this respect the worker among Moslems starts with a big advantage over others, for the religion of Islam recognizes the Bible as a divine revelation; only Moslem leaders do not advise its perusal, since the Koran is supposed to supersede it. But the Moslem who knows his traditions or his Koran will not have scruples against reading what he acknowledges as a heavenly book. And they *are* reading it.

Individuals here and there are also taking the next step. During the past two years there have been three Moslem adults and two children baptized as Christians in Constantinople. These persons have a storm of persecution to face; but they took the step knowing the possible fatal result to themselves. The Lord will grant them courage to testify before their former friends, and to witness a good confession. From another city a young man who has found a better faith than that which says "Kill the unbelievers," has gone to America to prepare himself for evangelistic work among his own nation. These seem like very small beginnings; but "who hath despised the day of small things?" "First the blade, then the ear, then the full grain in the ear."



The Fight for Life in the Near East

WILLIAM E. DOUGHTY, NEW YORK

Associate General Secretary of Near East Relief

Experiences of an American who in a recent visit saw the missionaries and other workers standing between tens of thousands and death and beheld the process of training the Near East leaders of tomorrow.

HUNGER and pain are two world-wide, elemental, human experiences. They know no distinction of race, color or creed. Much of the hunger and pain are produced by three world-wide evils. These are: the uncontrolled passions of men, economic injustice and war.

Everywhere one goes in the Near East he looks upon the terrible ravages which these evils have wrought. Hunger and pain are on every side, and the three great evils are working night and day. Against this dark background the heroism and devotion of those who are vanquishing hunger and pain and lifting up high standards of right is strikingly revealed. Hard must be the heart which is not thrilled by the sight of the work made possible by American philanthropy, which is bringing life and hope to many thousands who would otherwise have perished.



CHRISTIAN GIRLS AND THEIR CHILDREN RESCUED FROM MOSLEM HAREMS

Constantinople is a city of misery. A hundred thousand Russian and other refugees are in and around the city. General Wrangel and many followers are there waiting for a chance to return to their own land. Multiplied thousands are without work or an opportunity to earn a decent living. The dark places in the city's heart have swallowed up many beautiful girls. At night, we saw children sleeping on the sidewalks and in the alleys, sometimes in rows four and five deep. There are thousands of homeless waifs who face the coming of winter with slim chances of surviving. In one refugee camp 1,200 people are sheltered in a single building, without glass in the windows. Among them we saw a little girl of six or seven years of age whose only garment was a one piece suit made from an American flag!

To add to the misery in Constantinople a fire broke out in Scutari, the Armenian section of the city, the last day we were there and swept away 2,000 houses, leaving perhaps 20,000 homeless. The flames stopped just short of the walls of the Language School and the homes of the Congregational missionaries.

At Derindje, the great central warehouses of the Near East Relief are surrounded by barbed wire and Turkish soldiers are constantly passing up and down outside. Here 250 boys who have been driven by the Turks from the Bardizag School, across the Gulf of Ismid, are living in a warehouse. This excellent Bardizag School, with its seven buildings, will be forever identified with Dr. Chambers, Dr. W. W. Peet, Dr. McNaughton, Mr. Kingsbury and others who for many years wrought here a work which cannot die. Now a new site has been selected for the school nearer Constantinople.



DISTRIBUTING BREAD TO CHILDREN OUTSIDE THE ORPHANAGE IN ALEXANDROPOL

One memorable day, by permission of the Turkish governor, in a Reo truck with a Nationalist guard, we threaded our way out to Bardizag to see the ruins of the city and the school buildings. The truck was driven by Mr. Kingsbury who has charge of the boys at Derindje and who was principal of the school when it was turned into an orphanage. On the way we passed through Ismid, three-fourths of the city in ruins, no Christians left except in the orphanages and hospitals. We stood on the little dock over which a few weeks before thirty thousand frantic people passed in their flight from the Turks, probably never to return. In the harbor an American destroyer rides at anchor to see that American relief workers are protected in their service of mercy to sick and wounded and homeless.

Bardizag was an Armenian city of ten thousand population. Not one Armenian remains there now. Many are dead and the others are scattered. The city is in ruins. The beautiful gardens are grown to weeds and the mulberry trees are destroyed. Over the deserted mission school buildings the Turks have left the American flags flying, but with sad hearts we saw the ruin wrought in Mr. Kingsbury's home. His heart must have been bleeding as he saw the destruction of his personal property but he gave no sign and his quiet self-control was more eloquent than words. A hymn book lay open on the floor at the hymn "The Story Must Be Told," beginning "O the precious Gospel Story, How it tells of love to all." Near by was a broken phonograph record, "Pack Up Your Troubles in Your Old Kit Bag and Smile." Vividly and deeply that day's experience made us feel the heroism of the workers. We looked down the deserted track of the Berlin to Bagdad Railroad as we went back through the Turkish



PARTAKING OF THE BENEFITS OF AMERICAN BOUNTY

guards and thanked God again for the little groups of Americans who on the far reaches of that railroad and in the farther interior still stay at their posts, cut off from the outside world. They are placing duty above life and service above personal ease or comfort.

Over mine fields we sailed the length of the Black Sea, by villages and cities blockaded, many of them deserted, cut off from commerce. We heard many rumors of dark happenings behind the beautiful hills. At Trebizond, the only port at which a small party was allowed to land, we stopped for an hour to see the workers who for two years have not been permitted to move from the city. Mystery and tragedy lurk everywhere along that coast.

At Batum, the seaport for Russian Transcaucasia, Georgia and Armenia, we saw ships unloading great cargoes of flour and other supplies for the orphanages and other institutions in the interior. Here we began to get a glimpse of the terrible need. We visited all the largest cities in the Soviet Republics of Georgia and Armenia and in all of them saw the dead and dying on the streets, by the railroad stations and in the parks.

Our special train reached Erivan, the Capital of Armenia, in the early morning. Out of the car window I saw on one side of the train, the beautiful, majestic, snow-clad Mt. Ararat seventy miles away, but from the window on the other side I saw a crowd of homeless, emaciated, ragged human beings who had gathered at the train in the hope that some one might give them a little bread or perhaps a burlap bag or old sack out of which to make a dress or suit to replace that on their backs which had been worn to shreds.

Early one morning I went out to the city park where all the ground under the trees was covered by a mass of humanity trying to sleep. They were forlorn and hungry; many were almost or entirely naked. What an ocean of hunger, pain, rags, dirt, flies, disease, and sickening odors! How can they live?

At one orphanage gate a hundred children begged for admission. But how could they be received when there were already 237 orphans and only 89 beds? "No room." The same cry that was heard when Christ was born is still heard in a thousand places in Bible lands!

Out of one group of hungry children a few of the most promising were selected and those that were left out fell down on the ground as



READY FOR CHURCH IN THEIR BEST CLOTHES (MADE OF SACKS).

though they had been shot. They hid their faces in an old carpet to conceal their misery and grief.

The governments say that probably one-fourth enough food to keep the population alive is in the country, but three-fourths must come from outside. From whence is it to come?

In the midst of this terrible need there are great centers of light and hope. Orphanages and hospitals are in all the great cities. Children, a hundred thousand in all, have come under the care of Near East Relief and probably 200,000 more need this care. If they can be clad, fed simple and wholesome food, nursed back to health and happiness, educated in mind, body and soul, then there is hope for the future. We saw them work and play. We listened to their wonderful singing; we saw them bow their heads in prayer before eating; we heard their expression of thanks until we could bear no more.

At Tiflis a beautiful concert was arranged and I shall never forget the choral singing! It was an entertainment worthy of any city in the world and we were told that ninety per cent of those gifted young people who sang and played would have starved to death if it had not been for Near East Relief!

Everywhere we found the missionaries bearing their part of this load. At Constantinople men and women who have spent twenty,



THE RESCUE OF THE FUTURE ARMENIAN LEADERS

The children of the Alexandropol Orphanage eating out of doors. It would require 24 miles of table to feed at one time and place all the children cared for in the Near East Relief Orphanages.

thirty, and some forty years in that land, are giving their wisdom and strength to the task. Behind the Turkish lines, in Alexandropol and Erivan, we saw missionaries expelled from Van and Bitlis and Harpoot and other interior towns, rendering splendid service in school and hospital and orphanage. They have their eye on tomor-

row when a new and greater Christian service will be possible than in the past. Recruits are waiting for the opportunity to go into the interior where they are sorely needed.

At one stop of our journey we were welcomed by an old man who, nearly sixty years ago as a lad, was a refugee on the Island of



RESCUED BOYS, TRAINED AS SCOUTS FOR THE PROTECTION OF GIRLS AND WOMEN

Crete. There an American relief worker found him, gave him bread and led him to Christ. During all the years that have intervened he has been an active Christian, wielding a powerful influence in his community.

On the last Sunday in July in the Mosque of St. Sophia in Con-

stantinople an old man spied an American flag only partly concealed in my pocket. Tears began to stream down his face as he took the flag and kissed it fervently. Then he took both my hands in his and in a language which I could not understand, but with a spirit which thrilled me and which I could understand, expressed his gratitude for what America is doing in feeding the hungry and in bringing to them a message of justice and hope.

Never can I blot out the memory of the moans of the hungry and desolate, nor can I ever forget the memory of the thousands of cheering children at Alexandropol and other centres as they bade us welcome and called on us to stand by them in their time of peril and need. If they win the fight for life it will be because we give again, and yet again of that which will buy bread and clothing and make possible the one chance for them to take their places among the Christian leaders of the new day.

FACTS THAT DEMAND ATTENTION

1. Armenia is the oldest Christian nation in the world and was once one of the great nations in Western Asia.

2. For six centuries Armenia has been ground under the heel of the Turk and has given more martyrs to the Christian faith than any other nation.

3. Turkey has sought to exterminate the Armenians, and as a result a million Armenians have either been massacred or have perished from deportations and persecution.

4. Approximately two million Armenians are left. They were promised by the Allies a national home but most of them are today homeless refugees.

5. Three hundred thousand Armenian children are destitute orphans who have not even a friendly paternal government to care for them.

6. Near East Relief has taken under its care about 100,000 of these children, but in one orphanage last year 18,000 children were for six weeks reduced to half rations because the food supplies were insufficient. Consequently 2,000 of those children died from malnutrition.

7. In addition to the 100,000 children now under shelter, at least an equal number should be cared for if a worse death harvest is not to occur in February and March, 1922. There is also a large number of homeless adult refugees who, through no fault of their own, are doomed to die the coming winter, if Americans do not come to the rescue.

8. The price of one battleship invested in the Near East will do more toward avoiding future world wars and establishing peace and good will among men than billions of dollars spent later to correct present short-sighted neglect of the famishing people.

The Soul of the Foreigner

BY REV. CHARLES HATCH SEARS, D.D., NEW YORK

Superintendent and Secretary of the New York City Baptist Mission Society

“**V**ERY well then, it's God's business to look after it. I never asked him to give me a soul.” The Albanian who made this observation, says Miss Edith Durham, “denied all responsibility about his soul. The torture of his soul would not affect him after he himself was dead, and it would be extremely unjust of God to torture his soul for sins his body had committed. His poor soul had done nothing at all. They all (referring to the particular group) seem to regard the soul as something quite apart from their own identity. He concluded: ‘When I am dead it does not matter to me what becomes of my soul.’ ”

These Albanians, some of them now New Americans, think that their souls either do not exist or are quite apart from themselves. If we may make any generalization regarding “foreigners” who have certain marked racial characteristics, we may say that the attitude of these Albanians is not typical of the religion of the foreigner.

The bane of the religion of the European immigrant and of the man from the Near East is his religious assumptions. He takes everything in the realm of religion as a matter of course; he accepts the existence of the soul and endeavors to adapt himself to an elaborate and fixed code of religious conduct as interpreted by his priests and approved, if not enforced, by the State. Religion is taken as an essential part of his nationality—something which he must defend against external aggression just as he must fly to the defense of the “fatherland.” He bears the marks of the coercive influence of a state church—Moslem, Roman Catholic, Eastern Orthodox, Protestant—and these marks have a strange resemblance. If the souls of men have been bound for generations and they are scarred by their bonds, what difference who bound them? Unfortunately Old World institutions, alien to our American spirit, have projected their influence into America. The studies of racial groups made under the New American Committee of the Interchurch World Movement, and now being published by denominational cooperation through the Home Missions Council, abound in illustrations of the effect of Old World institutions of religion upon the lives of the people.

Dr. Edward Bell Haskell gives this picturesque account of religion in the Balkans, which is reflected in America, “The Peninsula's prevalent conception of religion, as I know by twenty-nine years of close contact with all its nationalities, is that of an insurance policy against ills, temporal and eternal. One calls on the Deity on His stated reception days (Saints' days primarily and Sundays second-

arily) to pay his respects and to keep in His good graces, just as one calls on the Pasha on the Sultan's birthday. Then he goes about his own affairs until the next reception day. That religion is connected with morals rarely occurs to anyone. When four well known drunkards of Monastir reformed on joining the Evangelical Church, popular speculation centered on the question, By what magic arts have the Protestants accomplished this result? No one ever had heard of church membership having any relation to the reformation of drunkards."

Rev. J. P. Xenides, after reviewing the reports of Greeks in different parts of America upon the religion of the Greeks, says: "With



TRAINING THE SOUL OF THE FOREIGNER—A CLASS IN A COMMUNITY CENTER

all the wide divergence of opinion it becomes evident that the Greeks adhere to their Church in spite of their daily indifference or non-attendance on its services. The main difficulty, however, is the lack of spiritual power. Religion is usually limited to the perfunctory performance of ritual or it is confined to churches and certain seasons.....Theoretically most of them, if not all, respect religion. Church or religious life among them is similar to citizenship. As all Americans, good or bad are citizens, so all Greeks, believers or unbelievers, warm or indifferent, church-goers or not, are reckoned and regard themselves as members of the Greek Church, excepting the Protestants and the Roman Catholics."

"In America the Syrians," says Professor Hitti, "as a rule are loyal to the churches of their birth. To them, church affiliation is more a matter of birth and tradition than of conviction. 'He is a Christian' connotes to a Syrian something entirely different from what it means to an American."

Rev. E. A. Souders says: "Many Magyar men think and speak of themselves as 'good churchmen' when they go to church occasionally, contribute for the support of the Church and take the Lord's Supper once or twice a year. Too many of them think of the Church rather as a national institution whereby Magyarism may be perpetuated even in America. They even speak at times of Magyar Protestant religion as if it were a distinct form of religion with a peculiarly strong Magyar flavor."

Rev. Paul Fox says that among the Poles both Roman Catholics and Protestants have placed the chief emphasis "on dogma and ritual rather than on life." Speaking of the Poles in America, he says, "The religion of the Poles is chiefly a religion of external rites, symbolic form, servile fear and magical personal salvation."

The newly arrived Russian, Greek, Syrian or Magyar may live his religious life much as he did in his homeland. He has not discovered that his sense of religion is mingled with his sense of nationality; that his worship is influenced by social custom. He still visualizes the institutions of religion in Old World political and social form, and encourages the perpetuation of Old World institutions of religion on New World soil by subsidies or grants—or did so until the war—without any inconsistency. But to him, probably, and to his children certainly, an hour of awakening will come. When stimulus to religious conformity is removed reaction is inevitable.

The result is a drift into irreligion, if not into positive skepticism. So it has been with the Greek, the Syrian, the Bulgarian, the Pole, the Italian and notably with the Russian. With the Bulgarian, this is largely because of the almost total neglect of the Church—Roman Catholic, Eastern Orthodox or Protestant—to serve his needs. Mr. Jerome Davis, speaking of Russians says, "Several of the Greek Orthodox priests admitted to me that they could not hold the second generation." Again he says, "As a whole, the Church in America follows exactly the leadership of the Church in Russia." One Russian Orthodox priest in Brooklyn estimated that seventy-five per cent of the Russian workmen are opposed to the Church. This is significant when it is recalled that ninety per cent of the Russians in America are said to belong to the laboring class.

Rev. Paul Fox estimated that from one-fifth to one-third of the Polish immigrants have virtually broken from the Roman Catholic Church.

Rev. Philip Rose quotes various authorities whose estimates of the number of Italians in America out of any active relation with the

Roman Catholic Church, vary from one-third to two-fifths, while it is asserted that in some communities it run as high as nine-tenths. He says, "And yet in the minds of the larger number of these indifferent ones there is no renunciation of their faith. They do not know themselves as indifferent. Their mentality, as moulded, is a Catholic mentality, and if they think at all they believe in the ideal of their Church. They are not as yet atheists, they are simply poverty-stricken in essential religion."

This drift of Italians from the Roman Catholic Church to irreligion is of great significance in view of the large Italian immigration and the high percentage who declared themselves Roman Catholic—ninety-five per cent—as they passed through Ellis Island.

The thoughtful, and fortunately among many peoples they are not a few, prove the futility of all generalizations. They have left the easy road of ready acquiescence or ecclesiastical conformity, but at once have divided into several groups. One group denies the existence of the soul and therefore any future existence or regards the soul vaguely, and its future as undefined. In this group are the religious radicals.

The radical movement has gained no headway among Greeks, Syrians, Poles, Slovaks, Magyars and has no very strong hold upon the Italian. It is most strongly organized among the Czech, the Finn and the Russian, though in the latter case it is more of an economic and political revolt than religious. The Bulgarian shows some sympathy with the radical movement against organized religion.

Fanatical movements unfortunately find support among the newer immigrants. Among the Russians we have "The Jumpers" who work themselves into an ecstasy, the Doukhobors or "Spirit Wrestlers," and others. Russelites have gained a footing among the Syrians and other groups. Several authors of these racial studies pay a warm tribute to the more advanced priests. Professor Haskell says, "Here and there an ecclesiastic has caught the idea that 'religion is the life of God in the soul of man,' and is conducting his ministry accordingly. Nor are there wanting simple-hearted folk (more women than men, of course) who humbly trust in and try, according to their light, to serve *Dada Gospod*, 'Grandpa Jehovah,' the term more used by the Bulgarians of the Deity than any other. Tolstoi is much read in Bulgaria, and his influence in transferring emphasis from ceremonial to the brotherly life, seems to me salutary."

RELIGIOUS AFFILIATIONS OF NEW AMERICANS

Few New Americans are Protestants. This is in marked contrast to fifty years ago when two of the three main racial streams of immigrants were Protestants. An exception is that of the Magyars, probably twenty-six per cent of whom are actively or nominally Protestants, chiefly adherents of the Hungarian Reformed Church.

When we turn to affiliations with the other churches the contrast is marked. However, the Roman Catholic Church, so largely represented by the immigrant from Ireland and from Italy, is the minority religion in several of the countries represented by the newer immigration. The Roman Catholic membership rises to large proportions only in case of immigrants from Italy and Poland and Czechoslovakia and Hungary.

The Eastern Orthodox Church is largely represented among the newer immigrants, rising to huge proportions in the case of the Russians, and is the dominant religion among the Greeks and the Bulgarians. The Uniat Churches, whose history is illustrative of the uncompromising character of the Eastern Orthodox Church and the too compromising character of the Roman Catholic Church, have a large following in America among Ruthenians, Syrians and others. However, they are tending slowly toward absorption with the Roman Catholic Church. The Eastern Orthodox Church has lost heavily in recent years, largely because of its direct relationship with European governments and the fact that the ecclesiastic heads reside in Europe, and especially as a result of the war. This church has not shown adaptability to meet radically changed conditions. The Roman Catholic Church is much more aggressive than the Eastern Orthodox Church in dealing with the newer immigrants.

However imperfectly the soul of the foreigner may express itself, due to the repressive character of Old World religious institutions and to a natural reaction from tyranny, false teaching, and ignorance, nevertheless the soul of the foreigner is sound. The deep religious feeling of the Russian people is reflected in their proverbs:

"God who gave us teeth, He will also give us the bread."

"God gave us the body, He will also give us health."

"Where there is love, there is also God."

"Who riseth early, to him God gives."

"The church is not built of logs, but of (human) ribs."

"The evil man is like charcoal, if he does not burn you he blackens you."

Rev. Paul Fox also speaks of the religious temperament and deeply religious nature of the Pole as of priceless value.

The sense of God which the vast majority of newer immigrants have when they arrive in America must not be lost. It must be given Christian content, ethical value, and be made a spiritual force. Americans are neglecting vast spiritual resources. These people need the living Christ and His Gospel but America also needs this spiritual wealth for her own sake. It is a wealth more vast in its potentiality than her natural resources of mines, forests and water power which she is tardily learning to conserve.

May America add to her spiritual wealth the immigrant's sense of God and his habit of devotion.

The Canadian School of Missions

BY REV. ALFRED GANDIER, TORONTO, CANADA

Principal of Knox College, Toronto.

NOTHING is more important for the future of the Church of Christ on the mission fields than the proper training of those who are to be the ambassadors of Christ in those fields. This was recognized at the Edinburgh Conference in 1910, in the report of a Commission on "The Preparation of Missionary Candidates." As one result, a Board of Missionary Preparation was appointed by the Foreign Missions Conference of North America. This has since rendered valuable service, not only by the publication of reports, but by recommendations to theological seminaries and training schools.

There has been a need for one such school or department for the specialized training of foreign missionaries for Canada, and located in Toronto where were a group of Theological Colleges surrounding the Provincial University, and the headquarters of all the Foreign Mission Boards; but a suitable building, a dean or principal, and even two or three specialist teachers involved an outlay neither the boards nor the colleges were prepared to meet; and for a time the matter was dropped.

Growing experience made it clear that the primary and essential things in the preparation of foreign missionaries are the same as in the preparation of men for the home field, and that practically everything necessary for the adequate training of missionaries was already to be found somewhere in the curricula of the five theological colleges or of the University with its College of Education and Social Service Department. What we needed was not a separate institution, duplicating much that was already being done in Colleges and University, but the discovery, coordination and supplementing of the courses already available, and the guidance of students and returned missionaries as to the work they should take.

Representatives of five Canadian theological colleges, five denominational Foreign Mission Boards and five Women's Foreign Mission Boards met; and after discussion made the following recommendations to their boards and colleges:

1. That a Council be appointed which shall have the direction and control of the work as may be agreed upon, to be composed as follows:

- (a) Two representatives to be appointed by each of the Foreign Mission Boards of the cooperating Communions.
- (b) Two representatives to be appointed by each of the Women's Foreign Mission Boards or Auxiliaries.
- (c) Two representatives to be appointed by each of the Theological Colleges or Church Universities in Toronto.

2. That the Theological Colleges and Church Universities, up to the measure of their ability, provide the required teaching without fees.

3. That the teaching which does not come within the range of the Theological Colleges be arranged for with the Universities and other institutions.

4. That a full time Director be appointed.

5. That the period of missionary training be recognized as extending to the end of the first furlough, and that until that time the Director keep in touch with those who go to the foreign field.

6. That the budget necessary for the support of the Director and his office be secured by grants from the co-operating Mission Boards.

These recommendations have already been definitely adopted by four of the five Church Colleges, by the Foreign Mission Boards of the Anglican, Methodist and Presbyterian churches, and by their Women's Boards. Already the Council has been formed, and appointed as Director, the Rev. Dr. J. Lovell Murray, widely known through his literary and editorial work for the Student Volunteer Movement. He entered upon his duties in October.

Toronto is one of the great student centers of the world, and the distinctive features of the scheme are the united support of the great Mission Boards of Canada, and the cooperation of a group of church colleges with the University of Toronto in providing every kind of training needed by any kind of missionary—this united effort to be made possible through a capable Director.

The first year in this new work will necessarily be one of discovery and of tentative plans, but the Council confidently believes that under Doctor Murray's leadership a piece of constructive work will be done of the most far reaching influence, and a large contribution made to the share Canadian Mission Boards will have in the coming of Christ's Kingdom to the whole world.



J. LOVELL MURRAY



BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

HOW SOME OF THEM DID IT

Three True Stories of Mission Study

By MRS. D. E. WAID

This is the story of the church that really prepared for a Mission Study Course.

Two representatives of the church visited a summer conference and heard the teacher before they invited her. They talked over plans with her and then went to work—three months in advance. For six weeks the bulletin board in the church entrance carried the dates. For four weeks the Church Calendar carried varied notices of the meetings. For two weeks eight prayer groups prayed especially for that teacher and mission study course, and every society meeting also offered special prayers. One month in advance invitations were extended to the other churches of the community and the wife of each pastor was asked to attend the luncheon which introduced the series of meetings. Two small villages nearby were also given invitations. One month in advance the Board of Elders in the church was asked to plan the devotional series for the two evenings, the evening themes being given them.

The Young Women's Society and Christian Endeavor were visited personally and four girls secured to play the piano, four to serve as general hospitality aids. Four young men were enlisted to use automobiles and bring shut-ins to the meetings. Two girls just home from college prepared the bulletin and newspaper notices. They also prepared a striking notice for the public library and arranged for a special table of books related to the topics and marked with a list of the themes to be discussed.

The points of contact in the study were explained to various groups in the town,—clubs, social gatherings, sororities, etc., and facts about the leader were mentioned in conversation with high school teachers and the leaders of some industrial groups. An adequate force for every detail of textbooks, posters, ice water, ventilation, telephone, chairs, and hymnals was chosen and given designated duties.

A large, distinctly worded notice was placed in the church grounds with a firm, large hand pointing to the chapel door. A cheerful "COME IN" was on that door. Ten women each called five women of the noble order of "Forgettors" at ten o'clock on the morning of the opening of the course and said, "Be sure not to miss these three days. We are going to have a wonderful time."

Are you surprised that the church was crowded with men and women intent, prepared and interested? Can you wonder that, with such preparation, they did have a really wonderful mission study course with wonderful, lasting results?

* * * * *

This is the story of a town that studied missions for six weeks.

Eight churches, one colored and one a foreign language church, all sent representatives to a meeting to work out the plans well in advance. They chose the fall season as many of their people came in from the country and roads and weather were more favorable then. They chose Thursday, the regular prayer meeting day. This was the program:

At four o'clock, all the children gathered at one of the churches which had a large room for games, calis-

thenies and hand work. Under supervision, the children worked for the children's ward of a hospital in a nearby city and prepared articles for a community sale held later in the winter for the benefit of the welfare work of the town. At 5:45, they marched, led by a drum and bugle, to the different churches to join their parents.

At the same hour in the different churches, the women held their meetings of Ladies' Aid Societies or business meetings of the various missionary societies or sometimes simply a social time of visiting, sewing and preparing the supper—real acquaintance parties! At six o'clock sharp everybody was ready for the simple hot supper, and by 6:55, the large staff of helpers, organized under the same general plan in each church, had everything ready for the sound of the church bells which called to study.

From seven to eight, the children had a Missionary Study Hour in each church, planned by the city librarian with two persons from each church and diversified by the one live missionary of the community, who was handed from church to church, as a special treat. During this hour there were five courses offered in each church, two home mission, two foreign mission and one on "Stewardship." All the leaders were from the community itself and much latent talent was discovered.

At 7:55 the church bells sounded again and a fifteen minute song and prayer service completed the program. Of course, many small groups chose this later time for special meeting of choir, ushers, Sunday-school teachers, etc., but the early hour of closing the regular program made it possible for families to reach home early enough for the children to get to bed in time.

That town looked like Market Day every Thursday afternoon. Every corner was filled with farmers automobiles and every church with busy, happy people. How much they learned, the doubled missionary collec-

tions tell. How much they enjoyed it is evidenced by the fact that they are doing it again this year! And they have added a service for all at the close, in the new community hall, with a pageant such as the town has never before seen.

* * * * *

This is the story of a forum that closed a Mission Study Course.

The class had fairly bubbled with questions so an extra closing session of two hours was given up to discussion. Two questions had been given with each chapter as it had been studied and one of the author's questions taken from each chapter. Questions had also been collected from the audience each day. All of these were compiled or placed in four groups, time limits were set and some simple rules as to length of speeches. Then typewritten copies of the questions were given out and discussion opened. No one knows where the two hours went. The leader, in her five minute closing speech, declared the forum discussion worth more than the six lessons previously given. Here are a few of the questions:

"What makes unity in a local church?"

"Should missionary literature speak of 'lower races'?"

"What is the most difficult Home Mission problem?"

"What Home Mission field has no international aspect?"

"Can Home Missions educate against prejudice?"

"Who is the greatest home missionary today?"

INTERESTING FEATURES

(If you try all of them at once, the results may be fatal but one of them at a time or some of them sometimes may be helpful.)

Picture Exhibits

A monthly or quarterly missionary picture exhibit. Place a man or a woman with artistic gifts in charge. Choose twelve or four subjects for exhibit:

Women and children around the world.

Immigrants in America.

Education, Medicine, Evangelism and Industry in Missions, etc.

A textbook may be presented as a whole through pictures, or each chapter may be made the subject of an exhibit. Pictures may be obtained from various sources. The picture sheets and picture story illustrations published by the Missionary Education Movement, for sale by the denominational mission boards, furnish many pictures which may be cut apart and mounted on sheets of cardboard. An effective exhibit may be made by having copies of famous Madonnas displayed with a collection of pictures of mothers and children of mission lands and pictures showing what the Gospel is doing for the little children of the world. Another exhibit may center around pictures of Christ in the great masterpieces with other pictures grouped to show what Christ is doing for Africa, for India, for Japan, etc.

The chapter "Mankind on the Move" in the book "From Survey to Service" may be strikingly presented by a combination of pictures and charts presenting the various phases of migratory labor, the student population and the summer resorts with their shifting population.

The Nurse's Calendar

The support of a missionary nurse amounted to two dollars and a half a day. Twelve sheets of a calendar were made and hung in the vestibule of the church. Members were asked to assume the salary for one or more days, and to write their names for the days they would take. Some members took a day because they were thankful they had been well and had been spared the expense of a nurse. Others took a day because they had been sick and wanted to make it possible for someone else to have the comforts of a nurse. In a short time by keeping the matter definitely before the congregation three hundred and sixty-five days were pledged.

Community Forces

Have occasional practical presentation of community conditions and

needs by chief of police or officer of police court, representatives of visiting nurses' association, judge of Juvenile Court, nurse or doctor from city hospital. Such visitors and speakers should be carefully chosen and limited in time.

OPPORTUNITY OF WEDDING BELLS

A reception to recent brides may be made an interesting special meeting or a special feature of a regular meeting. The brides may be invited to come early and stand in line to be presented to other members as they arrive, or they may be introduced during the meeting. An effective plan is to have the brides enter in costumes of mission lands, and tell or read:

"Why I'm glad I'm a bride in America instead of China";
 "If I were a Mohammedan bride,"
 etc.

Giving in the most striking way possible the contrast between the privileges of the Christian bride in America and of the brides of the non-Christian religions. Every women's society should make sure that among "the society affairs" given for brides, the missionary society does not miss its opportunity. A wedding in the congregation should always be followed by a definite effort to enlist the bride in the women's missionary society if she is not already enlisted.

SERVING MISSIONARY NEWS

Try a missionary newspaper with from two to five minutes given to department editors at some meeting. The news editor reads short, live items of news from the various mission fields, with only a few sentences in each item. The society editor gives items of marriages in the mission field, and all other items of special social interest. The want column editor prepares a statement of the needs fashioned after want advertisements in daily papers. Other departments may be added as desired.

WELCOMING NEW MEMBERS

Most missionary societies having annual membership campaigns feel the need of some form of welcome to new members. The following order is suggested by the Women's Missionary Society of the First Presbyterian Church, Utica, N. Y., with the addition of several features from programs of other societies.

The president goes to platform carrying a large, lighted candle. She gives a swift survey of the work the missionary society is doing, telling how it is taking the light into the dark places of earth, in its various missions, and stating some facts showing what it is accomplishing. She emphasizes the need of more messengers of light, and calls for the committee to present the new members. Teams or committees who have secured new members come forward with them as pianist plays "Onward Christian Soldiers." As they reach the platform, Membership Chairman or Team Leader says, "Madame President, it gives me great pleasure to present —— as applicants for membership in our Society." After all the team leaders have presented their applicants, the president asks for motion that the persons whose names have been presented be received into the Society. After motion is carried, she welcomes each one, with a cordial grasp of the hand while a soloist sings to the tune "A Perfect Day":

We welcome you to our Society
With hearts that are strong and true
For we know you will strive to do loyally,
Your share in this world work, too.
And the clear, ringing call summons each of
you

As messengers of our King,
And a longing world is waiting to see
The response to this call you will bring.

The Chairman of the Membership Committee gives to each new member a candle which she lights from the large candle, held by the President who says: "The candle symbolizes our Missionary Society. We carry the light into the dark places of the world. May each of us so live that

we may radiate joy and light in our home, our church, our community and throughout the world. May each one of us so live that our light may so shine before men that they may see our good works and glorify our Father which is in heaven."

Prayer led by some officer of the Society.

Solo or quartet—"Hymn of the Lights."

Tune: "Ancient of Days."

Father of light, in whom there is no shadow,
Giver of every good and perfect gift;
Ere we depart we seek Thy holy presence;
Gladly our hearts to Thee in praise we lift;
Glad for the cause that binds our lives to-
gether,

Through Thee united, worshipping as one;
Glad for the crowning gift that Thou hast
given—

Sending, to light the world, Thine only Son!

Light of the World, through whom we know
the Father!

Pour out upon us Thine abiding love,
That we may know its depths, and height
and splendor,

That heav'n may come to earth from heav'n
above.

Thou art the Christ! To Thee we own al-
legiance,

May our devotion sweep from sea to sea;
Even as we the gift from Thee receiving,
Joyfully minister that gift for Thee.

As this is sung, new members go back to their seats. The lighted candles may be placed in holders, prepared for them on the platform where they may continue to burn during the remainder of the service or they may be placed on tray held by someone who stands in the aisle and who carries them out into another room. Candles may be omitted entirely from program.

A MISSIONARY CABINET

This is not a cabinet made up of people but one filled up with things—idols of various lands, articles illustrating manners and customs of the people, etc. The cabinet chairman studies various opportunities to use the contents of cabinet to the best possible advantage. For instance, on the Sunday following a national holiday he suggested to the Superintendent that he display the big Japanese fish

made of paper and tell about the Japanese holiday of the boys' festival. Before Christmas the Primary Superintendent borrowed the collection of dolls from many lands and used them for a missionary point of contact with her children. Sometimes the teachers in the Sunday-school take one curio each week to the class and tell a story about it or give some interesting items of information which it suggested. The Young People's Society, the Women's and Children's Societies borrow from the Curio Cabinet various articles for the meetings. Sometimes the pastor makes use of some of them in illustrating a sermon or talk. There is much interest on the part of the entire congregation in collecting articles to add to the exhibit and a great interest is aroused by the systematic and continued use of them in various ways.

THE COSTUME LADY

A house with a large extra room—which few people have these days—enough income to meet her expenses—which fewer people have—a good eye for colors and skill with a needle—less usual but equally useful—children married and gone and no grandchildren. We discovered such a lady at a time when there was a place in her life to be filled and when a small pageant was to be presented at the church. We asked her to help with the costumes and she took so much interest in it and studied books and pictures so carefully and created such effective costumes out of inexpensive materials, it seemed a pity to destroy them. She offered to hang them in her empty room until they were needed again. It was easy for the various societies in the church to give simple tableaux, entertainments or pageants when the costumes of many mission lands were always ready. When we gave our second pageant, this lady made a still more careful study of costumes and called in many workers to help develop them correctly. She adds to her stock occasionally by purchasing the more handsome and

difficult costumes through missionaries. Members of the congregation are always on the lookout for costumes and occasionally tourists or other generous friends add gifts to the stock.

Occasionally our costume lady gives a missionary sewing party which is attended by many women and girls of the church, who help to make costumes while they talk of the lives of women and girls of other lands or hear stories about them. The result is that our church has costumes for all our pageants and dramatics, the girls and women who take part are given an opportunity to help develop their costumes with the benefit of consultation with someone who is constantly studying the subject, and in return for helping other churches of the city and near-by towns by furnishing costumes for them, we receive enough in rentals to constantly replenish and repair our stock. In addition to this a woman who had no special interest in missions has become one of our most interested workers.

WHAT DOLLAR DAY DID

There was great excitement in town because of "Dollar Day." The ways and wiles of the great city stores had reached our town and the evening paper was full of the marvels of Dollar Day. A full page advertisement told "What a dollar will do." Men, women and children planned to hurry forth with their dollars on the morrow to buy things that otherwise would never have been bought.

A student just home from college who had been wrestling with the Young Women's Missionary Society and not getting anywhere, read the page and said to herself: "Here do I get wisdom at the hands of the advertising agent. It's the definiteness of the thing that grips people." She hauled out a large sheet of cardboard, also some missionary leaflets with dull figures on them. A brush, some paints, and the figures, no longer dull, spoke definitely and convincingly from the sheet of cardboard.

DOLLAR DAY

Unparalleled Values.

Opportunities for Girls.

FOR \$1.00

Give three Testaments to girls in India.

Support an orphan for two weeks.

Rent a chapel in Japan for a week.

Distribute ten copies of the Gospel of

John to girls who never heard of Christ.

Pay a Bible Woman for a week.

Do you know any place a dollar will go further?

SEE TREASURER OF YOUNG WOMEN'S
MISSIONARY SOCIETY.

Fifty-three people saw the treasurer and took advantage of dollar day. Thirty-five asked to have a share in the support of a Bible woman, others choosing various other Dollar Day bargains.

A MISSIONARY COOK BOOK

Mrs. C. F. Coester, of Detroit, Michigan, has a Missionary Cook Book made up of choice recipes which she has tested. She believes that if women spend as much time in preparing and garnishing and serving a Mission Study Book as they do in serving meals, they will achieve equally satisfactory results. Here are some of the recipes for preparing and serving programs on Mission Study Books:

Good Stock

Take one new textbook, examine carefully, picking out leading points. Keep these in safe place. Now mix textbook and leading points with a generous amount of time and study. Place mixture in brain cells over a flame of thought. Simmer several days. This will make a rich stock which may be used as foundation for all programs. Keep in warm place.

Meat Loaf

Carefully remove best portion of meat from framework of chapter; put through mental food chopper. Add mental grasp and energy; thoroughly

mix and press into shape. Roll in powdered crumbs of knowledge; let simmer until tender and serve hot. Garnish with newspaper clippings. If cut in thin slices this is sufficient for a large company.

Program Relish

Use remaining portions of chapter minced fine, and season with up-to-date methods. In a salad bowl place thin slices of facts from the MISSIONARY REVIEW OF THE WORLD, and a layer of magazine clippings; repeat process, spice liberally and top with a few kernels of thought.

Salad

Place on a large platter six saucer-shaped leaves from scrap-book. On each leaf place a small portion of program stock, a layer of enigmas cut in thin strips, and a shredded paragraph from missionary magazines. Mask in illuminative dressing. Serve with punch.

Sandwiches

On small squares of white bristol board write or paste interesting incidents from magazines. Cut choice bits from the latest Annual Report; add scraps from textbook; mix well with inspiration and spread between squares.

Program Appetizer

Take one hard, dry chapter; let stand in deep thought several days, turning occasionally. Break in small pieces; mix with snap and enthusiasm. Boil, and rub through mental sieve. Pour into individual forms and serve with rich, dramatized sauce.

Program Entree

Procure one fresh story from leaflets. Look it over carefully; remove every trace of the third person; fill empty spaces with the first person. Cover it with live personality and bring to boiling point. Pour into impersonation mould, and serve with costume dressing.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

THE SOCIAL MESSAGE OF JESUS

By S. J. DUNCAN-CLARK

Never did the world need more than now to hear the authoritative voice of Jesus. If we are to bring order out of chaos, peace out of conflict, brotherhood out of clash of class and group, we must return in humble spirit to the Bethlehem manger, to the Nazareth shop, to the market place, the seashore or the mountain-side, where the message of Jesus was spoken to the hearts of men.

Jesus believed in man. It is well to emphasize this fact in an age of cynicism. There was no room for despair in His philosophy. He came into a world where force and fraud and oppression prevailed, and to the hour of His triumphant death He never doubted that love and justice and freedom were possible in human relations.

Jesus believed in man as a potential son of God. His ideal for society contemplated the emancipation of man from control of material things. Mammon should not rule; there should be no occasion for anxious thought concerning any need of the body; the spiritual nature of man should be free to realize its highest destiny.

In the program that He worked out as He toiled at the bench, He planned that service should be the motive and cooperation the method in human industry. We have substituted self-advantage for service, and mutual exploitation for cooperation. While these rule in motive and method we shall never realize the happiness He desired for us—the happiness we seek.

Jesus set small store by charity. The philanthropy of almsgiving was to Him a mere cloak for the imperfections and iniquities of human relations. He put all the emphasis of

His teachings and example upon justice and love. In a world where these prevailed charity would be unnecessary.

We have traveled so far from the ideals of Jesus it is not easy to restore them. But there is no other way to find a permanent solution for the troubles that disturb us. His road is the only road. It involves sacrifice. We cannot avoid the cross. But beyond Calvary lies the realization of our hopes.

It is not enough that the spirit of Jesus should be worshipped in our temples or revered in our homes. It is not enough that His sympathy and help should be expressed in our hospitals, our orphanages, our institutions for the poor and afflicted. To be satisfied with this is to evade the real challenge of His message and to lose the real meaning of His promise. The spirit of Jesus must be brought into factory and mine and bank and railroad system; into store and office. It must reveal to us that man is more than the machine with which he works; that material wealth was meant to be the servant, not the master, of the human soul; that the making of a life is the supreme thing, for which the making of a livelihood is merely incidental. Until we get this vision, we shall approach the solution of our problems without true understanding.

It is time that men who believe in Jesus should make their faith count—not merely in religious observance, but in human relations, in civic duty, in business, in industrial management, in the workshop.

It is time that men who believe in Jesus, irrespective of other creedal differences, or difference of politics or economic interest, came together to confer in His name and spirit, so that out of conference may be found a way

to make the systems we have builded conform to His ideals.

The hope of the world rests upon the leadership of Jesus. But there can be no leadership if there are no followers.*

A MISSIONARY CONFERENCE

By CHARLOTTE E. VICKERS,

OAK PARK, ILL.

Chairman of the Interdenominational Committee of the Central West for Missions

This successful experiment in Chicago may suggest to other cities feasible cooperation between the group in charge of the school of missions and the local women's church and missionary federation or women's department of the council of churches.—EDITOR.

The Interdenominational Committee of the Central West for Missions some years ago organized Extension Conference work, sending trained leaders to cities and towns where the women of the different missionary societies united interdenominationally to hold a conference to promote the study of missions. As a result of these conferences many permanent Interdenominational Missionary Unions have been formed, and several summer schools of missions organized. To meet the needs of the women of Chicago who are not able to attend the sessions of a Summer School of Missions, Extension Conferences have been held for a number of years past.

This year the work has been enlarged by cooperation. Not only in the affairs of nations is cooperation necessary, but also a strong plea for unity and cooperation among Christian women of the churches to enable them to contribute their full share to the evangelization of the world, is the call of the day. One seeking an example of this would have found an interesting experiment in Chicago during the week of October tenth to fourteenth. The Interdenominational Committee of the Central West for Missions united with the Women's Department of the Chicago Church Federation in holding a missionary conference.

The meetings were held in the main auditorium of the Y. M. C. A. building which is centrally located. Mrs. Hallie L. Hill of New York gave the lectures each day on the study books, "The Kingdom and the Nations," and "From Survey to Service." Mrs. Hill, with her vast fund of missionary information, drew many word pictures, and stated facts and conditions that cannot but result in signal help to all women in attendance. The Bible lessons, "Teaching by Parable," were given by Mrs. Albert L. Berry of Chicago. Mrs. Berry is fundamentally loyal to the Bible; she makes the word of God precious, clear and helpful to her audiences. These Bible study periods were full of inspiration and blessing. Methods which the women so need in their missionary societies were presented in a most helpful and splendid way by Mrs. F. F. McCrea of Indianapolis.

There were fifteen denominations and one hundred and forty-six missionary societies represented, with a total of approximately one thousand in attendance.

The spirit of enthusiasm and Christian fellowship which permeated the conference was most encouraging, showing a growing appreciation of the value of cooperation in service for our blessed Lord and Master. Had you talked with the women attending the conference you would have found their reasons for being there quite varied. With some it was a desire to gain information that would help them in their church work, with others to learn new methods that would increase the interest in their missionary societies. Another group, no doubt, had come for the help they would receive in fitting them to become more efficient mission study class teachers. Still others had come because of their own individual needs. We trust that each one who attended the conference caught a new vision and will feel the challenge of the Master's call for service, looking to our great Missionary Leader, Jesus Christ, for strength.

*Editorial from *The Chicago Evening Post*, on December 24, 1919; reprinted by permission of the *Post*.

MISSIONARY EDUCATION IN THE SUNDAY-SCHOOL

By GILBERT Q. LE SOURD

Conference Secretary of the Missionary Education Movement

Methods in the Sunday-school are changing. There is a frank recognition that many old methods have failed. Therefore, successful missionary education in the Sunday-school must proceed along lines different from the traditional. The application of the project method of teaching seems to offer a valuable method of missionary instruction. It combines several useful lines of instruction: study, dramatization, constructive handwork, and visual instruction.

A good illustration of the project method was shown in the work by Miss Alma N. Schilling in her Sunday-school at Yonkers and reproduced at the Silver Bay Conference in 1920. The project undertaken was a study of the less fortunate boys and girls under our flag. The children studied the homes of southern mountaineers, American Indians, lumberjacks, etc. These homes were reproduced in miniature as far as possible. The value of this is that it combines several forms of learning. First, there is the value of actually doing the thing, and what we do we remember longer than what we merely read; secondly, it is necessary to read and look at pictures and listen to stories to gather the information necessary for building these miniature homes. (The Leader's Manual by Miss Schilling for use with "Stay-at-Home Journeys" illustrates in some detail the project method. Procurable at denominational headquarters, 15 cents.)

The work of dramatization is often closely associated with this, as the making of the costumes and of the scenery may become a part of the constructive handwork. A great deal of dramatization may be of a very simple sort done on the spur of the moment without special preparation. There is also a place for the more elab-

orate play or pageant. The booklet, "Mission Study Through Educational Dramatics" by Helen L. Willecox, published by the Missionary Education Movement, (25 cents) is recommended. Miss Anita B. Ferris is also preparing a manuscript for a new book on educational dramatics.

The use of pictures offers a great range of method and matter. Picture sheets, picture stories, and scrapbooks are useful. The stereoscope is valuable, but limited in use. The stereopticon is at present the most valuable means of giving visual instruction.

DAY OF PRAYER FOR MISSIONS

The first Friday in Lent, March 3, 1922, will be observed throughout Canada and the United States as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee annually publish a program for this interdenominational observance. This year it takes the form of a Service of Prayer and Praise suitable for adults and young people of either sex. From the Holy Scriptures responsive readings include Commands to Pray, Objects of Prayer, Encouragements to Pray, Answers to Prayer. The program is priced the same as last year, 2 cents each, \$1.50 per 100.

As usual, a preliminary prayer card of a size convenient to carry in purse or pocket has also been printed. Both this card and the program will be ready and obtainable from denominational headquarters December first. It is advisable to order early.

Interdenominational observance of the Day of Prayer for Missions is strongly recommended. Plans should be begun by the first of February. Notices should be put in church calendars and the daily press, given from pulpits, announced at meetings, written and telephoned to friends and neighbors, and posters should be prominently placed. The prayer card should be freely and extensively used in preparation for the observance.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

CHRISTIAN LITERATURE TO THE FRONT

The year 1921 marked a real advance for Christian literature for non-Christian lands. After some years of inaction, due to the World War, the Committee on Christian Literature appointed by the Continuation Committee of the Edinburgh Conference, reorganized and became a Committee of the Foreign Missions Conference of North America. It is composed of a nucleus of members from the original committee and has been enlarged and strengthened by members appointed by the constituent Foreign Mission Boards making up the Conference. Dr. C. H. Patton of the American Board is the chairman of this reorganized Committee. Early in the year definite plans were laid and a budget of \$50,000 was adopted which is asked pro rata from the different Boards of Foreign Missions, covering immediate needs in Japan, Korea, China and India.

The Committee on Christian Literature for Women and Children in Mission Fields has consented to allow its budget of \$5,000 to represent the share of the Woman's Boards in this \$50,000, so far as actual pledges are concerned but to add \$5,000 as a goal to be striven for in 1922. The money given by the Woman's Boards through their Committee, which is one of the Standing Committees of the Federation, did not, in 1921, total the \$5,000 pledged. For that reason several urgent appeals have been set aside.

For Japan, \$1,000 was given to help the Christian Literature Society of Japan in an emergency which arose in regard to its housing conditions in Tokyo and also to carry on its work, but the specific work of the Committee for women in Japan, under the care of Miss Amy Bosanquet needs further help. The small news sheet

which in other years has been in part the care of our Committee, "Ai no Hikari" (Light of Love) has now reached a circulation of 10,000. Although a simple little paper it is in many cases the only printed Christian message which reaches the homes of the poor coolie women in Japan. The head nurse in a large Red Cross hospital in Tokyo was recently heard to say that she meant to ask every nurse in the hospital to take it. It costs only one cent a copy, so a share of \$10 will provide one copy for 1,000 women. The Committee needs \$500 for this pledge. The Christian Literature Society of Japan has been given permission to translate Dr. Hurlburt's valuable book, *The Story of the Bible*, far better than anything of this character now in Japanese. It would be wonderfully adapted for both parents and children but to bring this out with good paper and the colored pictures which the Japanese dearly love would cost about \$2,500 for 2,000 copies. A father and mother in St. Louis have given \$500 towards this in memory of a child who died. The remaining \$2,000 is needed at once. Are there not other parents who are willing to give part of this sum as a memorial or as a thank offering for their happy children?

The story of Louise Andrews, that classic dear to girls in America called "One Girl's Influence" is a great favorite with Japanese girls and there are also a few stories with Christian teaching and the modern note. But Miss Alice Cary, a young Congregational missionary just home from Japan said recently: "It is pitiful to see the trash which is flooding Japanese book shops when there is so little that is attractive and pure in the way of reading for the thousands of young factory girls in Osaka."

In China there is of late a very op-

timistic feeling because of the great popularity of the Chuyin or phonetic characters. In schools opened in the famine area hundreds of children and adults too are being taught this magical method of reading. Little "Happy Childhood" has a four-page phonetic folder which will go out with every copy of the magazine for six months.

In addition the Women's Committee has financed several small books including a brief "Life of Helen Keller" illustrated and showing a specimen of Braille. These books are small and are sold at the nominal price of two cents each, because of funds supplied last year by our Committee.

Miss Laura White, now in this country, prepared last year several small books, among them "The Life of Mary Slessor," "Quo Vadis," "Romola," "Ann of Ava" and short biographical sketches of Mrs. Alice Freeman Palmer, Miss Mary Lyon and other famous American women. She has ready also a number of short stories, "Ethics for Children," and "Gentle Measures for Training the Young" but these are waiting for funds to publish.

"Happy Childhood" (the paper published in China) has recently had a contest on the subject "What Would You Like to Be Ten Years from now?" Replies have come in from children in many parts of China. A school boy in Huchow says:

"When I become a man I wish to have one hundred mow (about seventeen acres) of good rice fields, two pools for holding fish, one hundred chickens and a piece of mountain ground for planting roses and fruit trees. Then near by I will open a small country school for the children of my neighbors and the poor. In half of the day I will teach them to read and write, the other half, train them in farm work. This can be done on my ground in order to give them real practice and also keep them from laziness. Sometimes I will lead my pupils to the woods and wild places to see flowers and teach them natural science. By this way I can tell them about our God's love and His great creation of our world. In this way I may lead them to Christ and make them to be good Christians. This is also one way of changing the weak points of society."

A girl from Shantung writes:

"I notice that the poorest thing in the world is sickness. One gets sick and there is nobody to care for him. So I wish to be a doctor and take care of these poor ones. In my work I will serve them and sympathize with them. There are many doctors, but they are in the large cities or towns and charge very high so most of the poor people cannot call on them. If I am a doctor I will open a hospital in a small village and spend my time for the poor ones. If necessary, I shall charge nothing. When one is sick his heart is not so hard; he is ready to listen to everything, so if I tell him about Christianity how Jesus Christ was sacrificed for us, and that He is the only Saviour, he will listen to me and believe this doctrine. Then by God's power, I would take care of his body in his sickness and also make him a Christian and save his soul. Am I not happy in such a life?"

Another Christmas picture book has made glad thousands of Chinese children because of the gifts sent for "Happy Childhood." Mrs. Donald MacGillivray is very ingenious in "cutting her garment according to the cloth she has" and the \$750 contributed for the magazine goes very far. When one sees the poor, antiquated pictures she is obliged to use, because of the great expense of having new cuts made, one looks with a sigh at the overflowing Christmas riches of the American child's books. "Take Home a Book a Week" is a popular slogan in American book stores. What would it mean to the Chinese girl or woman to "Take Home a Book a Year"? Will you not give the price of *one book* for these hungry minds and hearts? Checks should be made to Alice M. Kyle, Treasurer, 14 Beacon Street, Boston, Mass.

METHODS FOR LITERATURE CIRCULATION

MRS. E. C. CRONK,

Chairman of Committee on Methods of Work

EXCHANGE SYSTEM FOR NATIONAL SECRETARIES. National or general secretaries of the various Departments of the constituent Boards of the Federation are fairly reveling in the treasures of the other Boards since the system of exchange of samples of

literature has been put into operation. National Secretaries of Children's Work of one denomination receive the publications of children's literature of all the other Boards.

If you are a National or General Secretary of any Department in your Board and are not receiving samples of the publications of other Boards, write to the Chairman of Committee on Methods of Work and your name will be added to the Exchange List. Note that this exchange is for National and General Secretaries only and does not apply to State and District Secretaries. Address Mrs. E. C. Cronk, 1612 Grove Avenue, Richmond, Virginia.

HOW TO CIRCULATE THE REVIEW

One of the far-reaching things representatives of our Women's Boards are doing is in increasing the circulation of THE MISSIONARY REVIEW OF THE WORLD. A representative of one of the denominational Boards has secured over five hundred subscriptions in the last six months.

"How do you do it?" she was asked.

"Well," said she, "first of all I believe in the REVIEW and have a strong conviction that no missionary leader can do the most effective work without it. Then I never feel that it is beneath my dignity to take subscriptions. Some people seem so apologetic when they mention a magazine subscription. I always feel that I have done a much more important and far-reaching piece of work when I have taken a subscription to the REVIEW than when I have simply made an address. The REVIEW keeps on coming when the address is forgotten. Sometimes I refer to its helpfulness in the course of my talk. Sometimes, I ask the chairman for five or more minutes during the announcement period or at luncheon or at any time I can."

Taking Subscriptions

1. Don't try to get subscriptions for any magazine unless you believe in its real worth.

2. Don't be deprecatory and apologetic, as if you had stooped from your high position to take subscriptions.

3. State clearly and concisely what the magazine is and why it is invaluable to all missionary leaders. Make clear the fact that no choice between the REVIEW and any other magazine is required. The REVIEW is the only interdenominational missionary magazine for practical missionary leaders.

4. Ask the various speakers or leaders who believe in the REVIEW to say so in two or three sentences each. Stop them if they take too much time.

5. Call attention to the special conference club rate of \$2 for five or more subscriptions taken and sent in at one time. Have ushers in the aisle with subscription blanks or envelopes in hand. Ask those who will subscribe to raise their hands and have the ushers give them subscription blanks. Keep hands up until five are counted. Go on with the second club of five and the third and the fourth or as many as possible.

6. Do not trust a general announcement with the suggestion that any who want to subscribe may see the representative some time during the convention. Things that can be done at any time are usually done at no time. It takes less than five minutes for a showing of hands and to distribute the blanks which may be signed and taken up at the close of the meeting.

7. Have the representative who will receive the subscriptions stand up and make a clear statement as to where she can be seen at the close of the meeting, if there is not time for her to receive the subscriptions as soon as the blanks are filled in.

If all of us would work together to increase the circulation of this magazine, which is in addition to all of its other values, the only medium of communication between the Federation and its constituent Boards, the REVIEW service to the missionary cause will be more than doubled.

NEWS FROM MANY LANDS



NORTH AMERICA The Week of Prayer

THE Federal Council of the Churches of Christ in America, has followed the lead of the Evangelical Alliance in issuing a call to the churches to observe the first week of 1922 (January 1 to 7) as a week of united prayer. The call reads:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There are deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places. At such a time we need to come very humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy, but by a friend, 'The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession.'"

A Notable Anniversary

THE diamond jubilee of the American Missionary Association was held at New Haven, Conn., on November 9 and 10, 1921. Seventy-five years ago a meeting was called and it was stated that "the time has come when those who would maintain missions for the propagation of a pure and free Christianity should institute arrangements for gathering and sustaining churches in heathen lands from which the sins of caste, polygamy and slave-holding and the like shall be excluded."

The Association at first was composed of two or three movements that had sprung up in various places, but the germ of the whole movement lay in the Amistad Committee, composed of a little group of men who in 1839 defended forty-four Africans who had been kidnapped in their native land, brought in a slave ship to Cuba, had escaped, and, trying to make their

way back to Africa in a sixty-ton schooner named "Amistad," had finally come to anchor in Long Island Sound. Two Cubans who counted themselves the owners of these Africans, chained them, and insisted that the American Government should restore them to Spain. The northern patriots said no, and at last prevailed.

The work of the American Missionary Association is largely for the education of Negroes in America.

Berea's Work for Mountaineers

LAST year Berea College, Kentucky, enrolled six hundred and seventy-five young men and women from the southern mountains. Their ages ranged from fifteen to thirty-five; five hundred were in the foundation grades, doing work that most children in America do when they are ten years of age. These pupils are carried through five combined schools, up to the college degree.

Berea has now six thousand acres of land, sixty-five buildings, one hundred and forty-seven faculty members. Table-board costs each student eleven cents a meal, and a room, with steam heat, electric light, and laundry, is furnished at sixty cents a week. Every student works from two to four hours a day to pay a part of expenses. There is a cooperative store, where necessary supplies are sold at only 10 per cent above wholesale cost. Berea also has its own ice plant; central heating plant, where six thousand tons of coal is used a year; a farm to supply milk and produce, etc.

The excellent library has helpful librarians who try to give these students every encouragement in good reading. The daily chapel meetings at 9:30 are an inspiration that cannot be described. An earnest effort is made to win every student to an intelligent following of Jesus Christ as Lord and Saviour.

The college is conducted by faith in God and in the kindly cooperation of friends who make this great work possible. It costs \$114.50 a year for every student more than he pays. Many come with only \$15 or \$20 for the whole year's work. Therefore Berea is now conducting an earnest campaign for \$1,000,000 to enable these mountain students of the south to obtain a Christian education.

Sermons by Wireless Telephony

THE first services of what its originators call "The Radio Church of America" were heard the last Sunday in November by a "congregation estimated at between 25,000 and 150,000 persons." The number actually present at the service was about a score who met in the home of Walter J. Garvey, an amateur wireless enthusiast in New York City. Hundreds of persons in hospitals in different parts of America had been invited to "listen in." Arrangements had been made also for the crews of boats equipped with the wireless apparatus, and thousands of amateur wireless operators to hear the sermon which Dr. Richard Jay Ward preached. The service was non-sectarian and included hymns and solos.

A New Bible Union

THE organization of the Bible Union of China has started similar movements in various parts of the world to uphold faith in Christ and in the authority of the Scriptures. The London *Christian* announces that steps have been taken to form a "Bible League for India, Burma and Ceylon" among workers in missionary societies and other residents, foreign and native. In the United States, fifty or more ministers in Lowell, Mass., and vicinity, have formed an Evangelical Alliance, says the *Moody Bible Institute Monthly*, which projects a Bible Union of America on the lines of the Bible Union of China. The stated objects are: (1) To give expression to the unity which exists among evan-

gelical Christians. (2) To combine the various branches of the true Church in a united testimony in favor of evangelical truth including the sovereignty of God, the deity of Christ and the ministry of the Holy Spirit; acceptance of the Holy Scriptures as the only infallible rule of faith and practice; salvation through faith in Jesus Christ by His vicarious sacrifice; and His resurrection. (3) To promote the kingdom of God.

The president of this new union is Rev. J. E. Kennedy, pastor of the First Presbyterian Church of Lowell, and the secretary is Rev. G. B. Marston, pastor of the Fifth Street Baptist Church of that city.

A Budget of \$14,500,000

FOR the work of the boards and agencies of the Presbyterian Church U. S. A., the members of that church are asked to provide in the fiscal year April 1, 1922, to March 31, 1923, \$14,500,000, by the Executive Commission. The aggregate, as finally adopted, is divided as follows:

	Per Cent.	Amount.
Foreign missions, General Board	29.27	\$3,443,000
Home missions, General Board.....	34.17	{ 1,790,000
Self-supporting Synods }		{ 2,228,745
Education	13.35	1,570,110
Publication and S. S. work	5.34	628,000
Church erection.....	4.74	558,000
Relief and Sustentation	8.50	1,000,000
Freedmen	2.18	256,280
Temperance and Moral Welfare60	70,000
Evangelism64	75,000
Men's work43	50,000
Sabbath observance...	.21	25,000
Chaplains05	6,000
Vacancy and supply..	.10	12,000
American Bible Society .	.42	50,000
Total	100.00	\$11,762,135
Indebtedness and New Era Debt		\$352,865
Woman's Board of Foreign Missions		1,200,000
Woman's Board of Home Missions		1,000,000
Woman's Department, Board for Freedmen		185,000
Total		\$14,500,000

The Chicago Melting-Pot

CHICAGO is:

A Polish city of 137,611 persons;

A German city of 122,788;

A Russian city of 102,095;

An Italian city of 59,215;

A Swedish city of 58,563;

An Irish city of 56,786;

A Czecho-Slovakian city of 50,392;

An Austrian city of 30,491;

An English city of 26,420;

A Hungarian city of 26,106;

A Canadian city of 26,054;

A Norwegian city of 20,481;

It also includes many towns smaller than 20,000, each transplanted from different countries. And yet, Chicago is an American city to the backbone.

Record of Christian Work.

Southern Presbyterian Headquarters

THE missionary organizations of the Southern Presbyterian Church have recently acquired a building in Nashville, Tenn., in which to center all the missionary interests of the Church. The gradual expansion of various Boards of the Church had crowded out the Foreign Mission Board from the Publishing House, in which it had occupied rooms for many years. The new headquarters is located in one of the best sections of Nashville.

A Magyar Presbyterian Church

MORE than one thousand Hungarians, representing many of their national organizations, attended the dedication in November of the First Magyar Presbyterian Church, at 233 East 116th Street, New York City. The pastor is the Rev. Ladislaus Harsanyi. The church has been remodeled at a cost of about \$7,000 by the Church Extension Committee of the Presbytery of New York. An unusual incident at the dedication was the presence of a delegation of thirty parishioners from the Roman Catholic Church of St. Stephen of Hungary, at 420 East Fourteenth Street.

Celibacy Abolished

THE Polish National Catholic Church at their Synod held in Scranton, Pa., last June, unanimously abolished the celibacy of priests as an institution contrary to the freedom of men, immoral and obnoxious. About 150 delegates were present. It will be optional with the members of the various congregations whether or not they want a married rector.

The Scranton Times said editorially that this decision is without doubt one of the most important steps taken since the organization of the Polish National Catholic Church, a quarter of a century ago.

The Converted Catholic.

Hungarians Join Episcopalians

ALMOST the entire membership of the Eastern Classis of the Hungarian Reformed Church in America has agreed to affiliate with the Protestant Episcopal Church. This Hungarian body has a membership of about 15,000. An essential feature of the merger is a broad plan of Americanization. There is no intention on the part of the Episcopal Church to absorb the Hungarian Church.

Women's Inter-Racial Work

THE women's boards of the Southern Presbyterian, the Southern Baptist and the Southern Methodist Churches have endorsed the program of the women members of the Inter-Racial Commission, and have set in motion the machinery to carry it out in local communities throughout the South, through their local church societies. The plan calls for three committees in each auxiliary to study the Negro homes, schools and churches of the community with the aid of the colored women who are locally leaders among their people.

A concerted plan of action is to be prepared, differing according to local needs, upon which the women of both races can unite, in cooperation with the county inter-racial committee. Many southern students of public

questions believe that no more important or hopeful action than this has ever been taken in the field of race relations.

Negroes Who Have Made Good

NEGROES who have made good include the 67,245 Negroes who have engaged in professions, among whom are:

Five hundred authors, 578 dentists, 1,279 actors, 59 architects, 123 chemists, 237 civil and mining engineers, 2,000 lawyers, judges, justices, 4,000 physicians and surgeons, 2,500 trained nurses.

The 1,000 Negro inventors who have been granted patents.

The 22,440 Negroes in the employ of the United States Government.

The Negro landowners whose combined holdings would equal Ireland in area.

The race which owns 500,000 homes and 64 banks and publishes 398 newspapers.

The 500,000 Negroes who served in the American Army and Navy during the recent war.

The 5,000 men of the two Negro regiments which were cited for bravery.

The 200 Negroes of "Old New York's Fifteenth," each of whom received the Croix de Guerre.

The Negro patriots whose subscriptions to the United War Work Drive totaled \$2,000,000.

The most religious of all Americans, eighty per cent of whose wealth is in church property—the Negro.

Outlook of Missions.

Education—White and Colored

THE *Southern Workman* for September gives the following figures for the amount spent per year per capita on the education of white and Negro children respectively, by four southern states:

White ..	\$9.64	\$5.27	\$9.58	\$13.75
Negro ..	2.74	2.02	1.76	1.31

The writer suggests that from this chasm between the \$10 child and the

\$2 child come the racial difficulties of later years. The figures do not mean very much by themselves, but may serve as a point of departure for study.

Labrador Mission Burned

THE Moravian mission station at Nain, Labrador, met with a disastrous fire late in August which destroyed six buildings including the church and mission house. Rev. S. J. Townley writes:

"The sight of all the ruined buildings is heart-rending, and this is the 150th anniversary of the station! The cause must have been internal combustion among some damp blankets on the loft as the week had been fearfully hot.

"Practically all the records are lost—also Eskimo Scriptures and other literature. Only a few were there to fight the flames, as all the Eskimos had left for their fishing-places. We could only apply water by the bucket on six buildings that were all alight at the same time!

"All the village is intact, so someone will be expected to remain on the spot for the church services, but there is no dwelling-house available for the missionaries. For church services somebody's house can be utilized. The church bell was melted. We are thankful that no lives were lost."

LATIN AMERICA

Children's Home in Panama

THE Children's Home at Bella Vista, Canal Zone, is a social experiment of the Protestant Episcopal Church. Its purpose is to care for children of Caucasian descent, both those entirely destitute and those able to provide a measure of self-support. Children of school age are sent to the public schools. It is the aim of the Home to furnish the best that could be had in a real home, and closely related to the physical and moral training given is the spiritual care of the children.

Spirit of Missions.

Sunday Schools in Brazil

THE Fifth National Sunday School Convention of Brazil was held last October in Rio de Janeiro in the First Presbyterian Church. This meeting marked a new era in Sunday-school work in that vast country where the Bible has been a closed book to many millions.

Sunday-school work in Brazil reports an enrolment of 57,000 officers, teachers and pupils in the 1,300 Sunday-schools in Brazil, an increase of about 250 per cent during the last seven years.

Five Protestant denominations were represented in the 138 registered delegates from eight different states. The resolutions adopted called upon the pastors to develop their Sunday-schools; all classes to open with prayer; to train pastors, officers and teachers through a National Institute of Methods, extension of Normal Courses to all the provinces, their introduction in theological seminaries and evangelical schools; promotion of sports, diversions, scouting and social service work in intermediate classes; better equipment for primary workers; employment of a Sunday-school field worker; introduction of week-day Bible courses in summer for two hours daily—including catechising, diversions and Bible teaching; promote temperance lessons and program; approve school standard of excellence covering organization, normal courses, organized classes, decision day and missionary instruction.

Christian Observer.

Need for Sunday-school Material

USED picture rolls and lantern slides in good condition can do a vast amount of missionary service by being sent, postpaid, to Concepcion, Chile. The children of Chile like to go to Sunday-school so well that they will go twice a day when there is opportunity. Besides attending the main school in Concepcion on Sunday afternoon, many go also to the branch Sunday-school held in the

morning at the Escuela Popular. In order that these eager pupils may get all the Bible instruction possible, the teachers use a different series of lessons in each school, one taking up the regular international lessons and the other departmental graded work. There is a dearth of lesson material in Spanish, but if churches at home will send picture rolls, quarterlies and lesson helps, the missionaries can translate the material into Spanish.

The lantern slides should be on religious, moral, social and health topics. Address Rev. A. Waldo Stevenson, Casilla 645, Concepcion, Chile, S. A.

EUROPE

Christianizing Europe Through the Children

TWENTY new Sunday-schools were opened in Italy during 1920, and five more during the first quarter of 1921.

There are now in Italy 366 Sunday-schools, 1,240 teachers and 14,521 scholars. Good work also is being accomplished through the Sunday-schools in Spain, in spite of the fact that nearly all the village festivals are held on Sunday. Special attention is given to teacher-training work in France. In Hungary the work has been resumed, and it will be renewed in Russia as soon as circumstances permit. The work in Norway and Sweden is full of encouragement. Holland does not require any help, and in fact is rendering assistance to neighboring countries.

The Intelligencer.

French Protestant Courage

AMERICAN Protestants do not appreciate how much the Protestants of France suffered during the war nor how much they are doing now. Of the four hundred churches belonging to the Evangelical Reformed communion, thirty-five were partially wrecked and twelve totally destroyed. To meet the increased cost of living these French Protestants

have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary gifts, advancing from 900,000 francs in 1914 to 1,800,000 in 1920.

The Protestant church at Rheims, the "house of prayer" for a community of the descendants of the Huguenots, was utterly destroyed, and with it the modest parsonage and the Young Men's Christian Association building went down in total ruin. Now the refugees have returned to Rheims, ready to revive their city's life. The Catholics are repairing the great cathedral. The Protestants, who were among the first to come back, on October 23rd laid the corner stone of their new church, a fitting, beautiful, commodious edifice, which is to rise like a shrine of remembrance on the very site where the old church met its martyrdom.

Conditional Gift to French Churches

THE Executive Committee of the Laura Spelman Rockefeller Memorial has passed the following resolution:

"Resolved, That a sum not to exceed \$100,000 be and hereby is appropriated to the Commission on Relations with France and Belgium, Federal Council of the Churches of Christ in America, this amount to be paid on the following terms and provisions: Toward a budget which for the current year's needs exceeds \$400,000 the Memorial will give one dollar for every three dollars contributed by others, it being understood that already \$96,000 has been received toward the above total of \$400,000. Payments of not less than \$25,000 from the Memorial will be made on certification that the offsetting amounts have been secured in cash by the Commission.

"The payment of any amount not required under the terms of this pledge by December 31, 1921, will lapse."

Under certain conditions, this assures the war-shattered Protestant churches of France an asset of far reaching significance.

The Church in Czecho-Slovakia

EVERY Christian pastor in Czecho-Slovakia is greatly overworked, and in some localities it has been

necessary to draft lay-workers, giving them short term instruction in preaching. There have been over 25,000 accessions to the Protestant churches within the last few months and colporteurs cannot meet the demand for Bibles. The relation between the Protestant and the National Church is friendly, and their buildings are used interchangeably.

The Czech Break From Rome

CZECHO - SLOVAKIA'S new church, which has declared its independence of Rome and become aligned with the Eastern Orthodox Church, is making considerable progress, according to a Protestant observer who writes from Serbia. Of the 7,000,000 Czechs in Bohemia, Silesia and Moravia, 800,000 are said to have gone into the new church, and the example of their break from the old order has been suggested for imitation in Jugo-Slavia and Poland.

The new church has abolished the confessional, holding the common confession of the people in the service to be sufficient. It does not believe in purgatory; it holds commemorative services for the dead, but ascribes to them no magic merit. It takes no fees for its services. It abolishes the requirement of celibacy. Unlike the Roman Church, it gives the wine as well as the bread to the people at the communion or mass. Its service is like that of the Roman Church except that it is in Czech.

Religious Clash in Poland

A CAMPAIGN against the American Methodists and the Y.M.C.A. has been opened in Poland by representatives of Roman Catholicism, on the ground that they are seeking to use relief work activities as a cover for a proselytizing movement against the religion of the bulk of the Polish population. Cardinal Krakowski, Catholic Archbishop of Warsaw, addressed a personal letter to the clergy warning them to be on the alert against the proselytizing activities of

certain American bodies, particularly of the Methodists, who, he declared are seeking to convert the recipients of relief to Protestantism.

The Warsaw *Gazette* alleges that the Y. M. C. A. is seeking to influence Polish youth toward internationalism.

On the other hand, a Catholic paper, *Głos Polski*, commends the Y. M. C. A. for its services during the war. Polish women workers who entered Y. M. C. A. canteen service with the army, sent a resolution to the Archbishop of Warsaw, declaring that the Association is striving for the noblest ends, and that there is no foundation for the objection that its mission has a harmful influence on the youth.

Basel Mission Industries

THIS industrial work of the Basel Mission, which before the war was of extensive proportions, has been allocated to the Commonwealth Trust of England. The profits of the industry must be paid over to the various stations which formerly constituted the Basel field. Thus Malabar, India, will receive for 1921 the sum of Rs. 100,000, South Canara and South Maratha, Rs. 90,000, Kurj and Nilgiri Rs. 15,000. Naturally a business corporation does not emphasize the missionary or religious aspect of the enterprise and even Sunday labor is now a regular practice, in some of the factories.

A Mission in Distress

THE Rhenish Mission Society, Barmen, is in greater distress than many other German societies. They report 145 missionaries with families at work in their various fields. To this must be added 1,285 native workers. These are ministering to more than 308,000 native Christians and 36,000 candidates for baptism. It is therefore no wonder that the society is seriously embarrassed by the low rate of German exchange, although its receipts have been trebled since before the war.

Finnish Mission Work

THE Finnish Missionary Society was formed as the missionary organization of the Finnish Lutheran Church in January, 1859, and has at present two mission fields—Amboland, southwest Africa and northwest Hunan, China. The work in Amboland was begun in 1870 under great difficulties. Communication with the home board could not be made in less than a year. Portuguese slave traders and African witch doctors greatly hindered the work, and it was not until 1883 that the first converts were baptized, and in 1900 the Christians numbered only 900. Within the past few years the work has taken great strides. Last year 1,744 converts were baptized. Churches are more than filled at every service. Almost every Christian can read and most of them can write.

The work in China was started in 1903. There are now four principal stations and 44 out-stations, with 20 European and 60 Chinese workers. Baptized Christians number 1,606. In the 22 schools, 617 pupils are being trained.

All this work has been retarded by the war and its after results. Workers have been kept back for lack of funds and necessary buildings could not be erected.

Famine in Russia

APPALLING conditions continue in Russia and relief should be sent immediately through the American Friends or through the American Relief Administration (Charles R. Sabin, treasurer, Hotel Vanderbilt, New York). Russian children are starving by the thousands. They often lie on the ground too exhausted to move. Thousands of peasant families, after wandering in search of food, have returned home to die unless relief comes soon. Dr. J. H. Rushbrooke, writes:

“There are three channels through which Soviet Russia can be reached, all of them entitled to public confi-

dence. These are: (1) Doctor Nansen; (2) The Society of Friends ("Save the Children Fund"); (3) The American Relief Administration (Mr. Hoover's organization). Each of these has reached an understanding with the *de facto* government of Russia, apart from which nothing really effective can be accomplished. Doctor Nansen has been gravely hindered by the reluctance of the Allies to cooperate on a large scale. The Society of Friends has long been at work in Russia; it has accumulated valuable experience, has good connections and tried workers. Mr. Hoover has the largest facilities and resources for dealing with the situation. He has a central administrative committee in Moscow, and is sending food through Riga to the Volga Valley, where conditions are at the worst.

"Direct sending of money into Russia being not merely inadvisable, but actually mischievous, Americans should use at once the machinery of the Society of Friends or of the American Relief Administration."

This Administration is now conducting its work with a smaller percentage of loss of American Relief Administration food in Russia than in any other country in Europe.

All things considered, the vast distances, transport difficulties, the early winter, etc., it is a notable achievement to have fed half a million children three months after the agreement was signed in Riga. By Christmas they estimate a total of 800,000, and will reach 1,000,000 early in the new year. They expect to be able to feed 1,200,000 from January to August—at a total cost of around \$12,000,000. This should obviate deaths of children from starvation in the region where they are operating.

Fruitful Mission in Siberia

A NEW mission was established in Siberia in 1920 as a result of the Methodist Centenary Movement. The first annual meeting was held at Nikolsk, July 31-August 1, 1921. The

second year begins with two missionaries, two ordained Koreans, three licensed preachers and eight helpers, making a force of fifteen. Twenty children have been baptized, two hundred and thirty members and fifty-three probationers have been received, and nine hundred and fifty believers are on the list. This, including children, gives the new mission a constituency of twelve hundred and forty-seven. *Missionary Voice.*

MOSLEM LANDS

German Missions in Palestine

THE *Jerusalemsverein* reports that its Arabic preachers, to whom was entrusted the care of the German Mission congregations, in Bethlehem, Bethdjala and Jerusalem, faithfully remained at their posts during the war, even when it was impossible for the German Society to send money to Palestine. At present the director of the German Archeological Institute, Prof. Dr. Dahman, is again in Jerusalem, and he has assumed the direction of the Arabic mission fields of the *Jerusalemsverein*. Rev. Detwig von Oertzen has been sent to the Evangelical colonists in Haifa at the foot of Mt. Carmel in a region where the German congregation remained intact. This pastor will serve a congregation in Galilee and also one in Jaffa, at which place the English authorities have restored the church to the congregation. (*Richter.*)

Gift to Robert College

AT a meeting of the trustees of Robert College, Constantinople, held in the home of Mrs. John S. Kennedy, in November, Cleveland H. Dodge gave \$50,000 to the college on condition that an equal amount be obtained.

A letter from President Caleb F. Gates, of the college, described conditions in Constantinople as more distressing than at any time since the war, and said:

"Even students from well-to-do families are unable to pay the fees.

The college has been obliged to admit a large number of beneficiary students among the 576 enrolled." The trustees have asked the friends of the institution in America to contribute \$50,000 in order to take advantage of the offer by Mr. Dodge.

The "Pirate Coast"

MR. PAUL HARRISON, of the Reformed Church Mission in Arabia, writes of a trip to what has been deservedly called the "Pirate Coast," which political wrangling had closed until recently. Political entanglements continue to unsettle the minds of the people, and the term "Christian" has suffered from many of the happenings since the Armistice. The feelings of the Arab people run high, and the demand for national development grows.

On this trip, the missionary was cordially received, and even urged to set up a permanent work. This is not possible until reinforcements from America can be supplied. The Mission baptized three converts in this region last year, a seemingly insignificant number, but an encouraging foundation for the Church of Christ among these people.

Awaiting Opportunity in Armenia

UP to February of last year more than two hundred boys were busy with their lessons at Anatolia College. About the same number of girls were at the Girls' School; double this number of orphans were having food, shelter, protection and the privilege of study, making a total of more than eight hundred young people under training on the mission premises in Marsovan. There were also more than one hundred sick and suffering—survivors of deportation and attempted massacres—who were being given a new lease of life in the hospital. From eight hundred to one thousand students, orphans, refugees, attendants and employees, with the American group, were living and working together, when suddenly, without warn-

ing, Turkish Nationalist leaders, under Mustafa Kemal Pasha, closed all the institutions, scattered the students, occupied the hospital for their own sick and wounded, and sent the Americans out of Kemal's domain. Three were allowed to remain to care for the orphans, and to look after the American property. Later other relief workers were allowed to join the three Americans.

This is the second time the exigencies of war have closed the doors of Anatolia College, but those who have helped to pilot the institution through varied political storms in the Turkish Empire during the thirty-five years of its existence, have full faith to believe that the closed door will open again, and are striving to make this period of suspended activity a time of preparation for greater opportunities which are sure to follow.

INDIA

Notable Moslem Convert

RECENTLY there was baptized at Ahmednagar an influential Mohammedan gentleman named Mir Kamaradin whose grandfather was the head of the Nizam's army, for which service he received certain lands in the Ahmednagar and Sholapur districts now in Mir Sahib's possession. For forty years past Mir Sahib has been studying the Bible with a view to launching objections against it. His study, however, has had the opposite result, for it has drawn him to Christ. Some time ago he had a dream in which Christ said to him, "How long are you going to be against Me?" Concluding that Christ was calling him to become His disciple he decided openly to confess Christ by public baptism. This took place on September 9 in the American Mission Church prayer-meeting, several Mohammedans being present.

Nature Study Offsets Superstition

SCHOOL gardens and nature study are two comparatively new branches instituted at Allahabad

Agricultural Institute. One of the workers connected with the agricultural institute says that nature study is a real step toward the overthrow of superstition, for when the various aspects and changes of nature are no longer mysterious but explained by a natural law, many events in the progress of the seasons will no longer be regarded with fear.

Twenty teachers from as many government high schools were enrolled last year to be trained in nature study, and are now back in their own schools to pass on the knowledge gained.

Indian Children on Tour

TWENTY Indian maidens from the Salvation Army Industrial School at Satara, Bombay Presidency, are making a tour of Europe, the United States, Canada, Australia and New Zealand. Their ages vary from seven to fifteen years. The party is in charge of two Swedish ensigns, and affords an object lesson of the Army's work in India. Twelve of the girls are children of Salvation Army native officers, several are orphans entirely in the Army's care, and some have non-Christian parents, who nevertheless freely consented to their inclusion in the party.

The Salvation Army has 650 village schools and twenty-four boarding schools in the Indian Empire at the present time. No attempt is made to "Westernize" the children. They are taught the glad news of the Gospel, and many of them subsequently become Salvation Army officers for service among their own people. All the schools are under government supervision, and the inspectors report that there are no happier or healthier children to be found in India.

Life of Faith.

Memorial Chapel at Nowgong

THE Louise B. Pierson Memorial Chapel at Nowgong, Central India, is a center for many activities. For five days in the week a girls' school is held there and little Hindu and

Mohammedan children who otherwise could not be taught, meet to learn Bible stories, as well as other useful things. Sunday-schools are also held there for the town children, and a service for Christians every Sunday morning. Many curious Hindu and Mohammedan people come in, and then the service is turned into an evangelistic meeting for them. There is also a circulating library in connection with the chapel, which affords good books and papers to those who can read.

Missionary Economists

COOPERATIVE Credit Societies have been at work as a mission agency for over eleven years in Jalna. Those who have been able to observe its working testify to the great change it has made in the people's outlook, and in their relation to their non-Christian neighbors, so that the whole social atmosphere has been brightened and many barriers removed.

This system should be adopted only after careful study of conditions, and should only be in charge of a missionary who has had special business training. The method itself is sound.

Evangelism in Malaya

REV. STANLEY JONES, of the American Methodist Mission, has been holding successful evangelistic meetings in Malaya, including the cities of Singapore, Taiping, Malacca and other centers. In the past twenty-five years the character of this country has been entirely changed. There are now good roads, well furnished homes and a civilization, where a few decades ago tigers roamed at large. The tin and rubber industries have brought a large measure of prosperity, in which Chinese immigrants have shared largely.

These Chinese are open to the Gospel, and Mr. Jones says of them:

"I have seldom seen such earnestness. Sometimes the audiences would not want to go when dismissed. Most of the meetings were in English. At

Penang the hall seating about six hundred was packed every night for ten nights, with numbers standing at the doors. The last night one after another stood up and told what Christ had done for them in delivering them from all sorts of evils and giving them peace. Two hundred and fifty non-Christians in Penang took this stand."

Mr. Jones made 242 addresses in this two months Malayan campaign.

The Church in Tinnevely

THERE are in the Tinnevely district no less than 100,000 Christians. Multitudes more that have been converted there have now gone to all parts of India for Christian service. They are also to be found in Ceylon, Straits Settlements, and have even penetrated Mesopotamia and Africa. During a centenary festival of the Church Missionary Society at Palamcottah a thanksgiving offering was taken, when the Metropolitan of India sat on a dais to receive the gifts. About \$4,000 was given in cash and as much more has been pledged. This money is to be used to endow scholarships.

Burma S. S. Union

THE Burma Sunday School Union has just been formed, with Rev. Paul R. Hackett as president. The Burmese are of Chinese extraction rather than Indian and do not desire to be affiliated with the Indian Sunday School Union. Formerly the Bible examinations of the India Union were used in Burma, but now they have their own well arranged plans to examine Sunday-school students in the Bible after a prescribed course has been taken. The Burma Union will be directly affiliated with the World's Sunday School Association, which has made a special grant of money to assist in the preparation of better Sunday-school literature for Burma.

CHINA

A Korean Missionary

ONE of the Korean missionaries in China has followed in the footsteps of the Master more closely than many other preachers. In his younger days he was a pupil in the carpentry shop of the boys' academy at Syenchun, Korea, and expected to make that his life business. He was poor and had to work his way, but after graduation he decided to preach, so worked his way through college and theological seminary. As a pastor he was efficient, and when the Board of Foreign Missions of the Korean Church wanted to establish Christian work among the Chinese in Shantung, this man was one of the first men considered. His carpentry and his ministerial training peculiarly so fitted him for the task, that he was soon appointed one of the first missionaries from Korea to China.

Vacation Schools in China

THE daily vacation Bible School is spreading in China. In Peking forty schools were opened last summer, while Nanking, Shanghai and Hongkong also had a large number. Missionaries encourage the establishment of the schools, for they furnish opportunities for the Christian students of China to put into practice some of the training received in mission schools. Latest reports indicate that students were largely responsible for the initiation of twenty-one vacation Bible schools, with 115 volunteer teachers and nearly 800 pupils.

One hundred and three men from the Shantung Christian University volunteered and gave two months' entirely free service during summer vacation. The Bible was taught daily in these schools and in famine districts physical relief was given. Of the men volunteering, sixty were from the medical department, and Mr. Wu, a well known Christian leader in the college, acted as superintendent of the district.

Dr. Harold Balme, president of the

Shantung Christian University, states that all members of the staff are taking an active part in evangelistic work, and that not two per cent of the four or five hundred graduates who have so far completed their course in the university have passed out of the institution as non-Christians.

Famine Relief Methods

AMONG the practical methods used in the recent famine relief in Hwailu, China, was a ploughing scheme by which oxen and other animals were hired from the more fortunate districts to plough the land in those areas in which all the animals had been sold or eaten, as well as all the dogs, cats, birds, and anything edible. Many hundreds of families who were beyond recuperation have thus been helped to a new start.

"All along," writes Rev. Chas. S. Green, in *China's Millions*, "our workers have been on the look-out for cases in which children have been sold by starving parents, and wherever possible these have been redeemed and restored to their homes if a guarantee could be given that they would not be sold again. In some cases where wives have been sold we have been able to restore them to their rightful homes.

"Several famine relief works have been carried on under our direction, road-making, bridge-building, well-sinking, and irrigation works. Many hundreds of men have been employed, earning good food and a supply of grain for their homes."

A Christian Governor in Shensi

THOSE who have followed the progress of Christianity in China have grown familiar with the name of the Christian General Feng, and will learn with interest of his appointment by the Peking government as military governor of the Province of Shensi, the first truly Christian governor in China. A Canadian Presbyterian missionary who visited General Feng's camp shortly before the latter left for Sianfu, saw 966 baptized and

4,606 partake of the communion and writes: "Feng is a great, humble follower of the Master. He addressed the men who were to be baptized for five hours on the Saturday forenoon and afternoon. We heard him for an hour and a half, and his address was splendid. It consisted of answering two questions: 1. Why do you believe? 2. What difficulties had you in believing? He handled these questions in a masterly way, a way that would appeal strongly to men. He is a noble man."

China's Millions comments on the appointment: "No province has needed a Christian governor more than Shensi, for since the Revolution it has taken the lead in all that pertains to misgovernment—treachery, robbery, public stealing and injustice on the part of officials, and all the evils of the opium traffic, with the overburdening of the people in having to support countless hordes of robbers and soldiers."

Captured By Brigands

THE political situation throughout the greater part of China continues serious. The differences between the North and South remain unsettled, and consequently there is no effective control throughout the land, the result being that lawlessness is on the increase, and bands of brigands are causing much suffering and loss in many provinces. News has come through from Talifu, in Yunnan, that Mr. H. Parker and his young wife were taken hostage by brigands on August 16. Some 242 brigands, under a Major Pu, called at Hsinshao and, giving Mr. Parker a big mule to ride, took him to the mountains. Mrs. Parker was given a letter for the governor from the major. These are the same men who held Dr. Shelton for ransom last year. Their action is no doubt connected with the execution of their leader, Yang Tien-fu.

Mr. Gibb, writing from the C. I. M. headquarters in Shanghai and commenting upon this unfortunate inci-

dent, says: "In my opinion the situation is a somewhat serious one, in view of the fact that missionaries were connected with the negotiations preceding Yang Tien-fu's surrender to the former Tsuchun, Tang Chi-iao."

China's Millions.

Travelers in Tibet

IN answer to several inquiries as to whether missionaries are allowed to enter Tibet Proper from the East, Rev. James C. Ogden writes from Batang, in Eastern Tibet: "Within limits we are. We may travel freely the northern route from Tatsieulu to Chando, and any of the southern roads to the same point, when local uprisings do not hinder. As to west of Chando, we are not definitely informed, but indications are that the Tibetans would not hinder in case there are no treaties to the contrary.

"The Tibetans are very strict in keeping certain customs, and observing regulations, and it would be advisable for all travelers whether officials, missionaries, merchants, or scientists to acquaint themselves with them, and be sure not to give offense. There are in some places regulations against shooting animals, as well as a religious sentiment against taking life, and for a foreigner to go through the districts shooting right and left only causes the natives to hate and obstruct him, and it makes it difficult for all. White men should be done with their 'Lord of creation' attitude and act like guests in a land not their own."

JAPAN—CHOSEN

Advertising Christianity

A NOVEL method of advertising Christianity has been adopted by Mr. Yanagihara, a wealthy Japanese manufacturer, who became a Christian many years ago. Up to that time his factory had run at full blast every Sunday. Then one day some sailors mounted the three smokestacks and painted on each the Cross of St. Andrew, and every Sunday since the

stacks have sent out no smoke. These crosses stand out on all days like beacons, but are particularly impressive on Sundays, when other factories are in operation.

Mr. Yanagihara has organized a Sunday-school which is attended by most of his employees, and is conducted by him in person. Incidentally, Mr. Yanagihara has never had a strike in his factory.

The Living Church.

Christian Center in Tokyo

LAND has been purchased near the Tokyo Y. M. C. A. building for a five-story Christian center which will focus various activities which represent the Christian spirit. The promoters are hopeful of raising the necessary funds for completing the building within two years. The new building will contain offices, a dormitory for Christian visitors, and an auditorium for conferences and conventions. It is hoped to maintain a school for the training of specialists in religious education, and eventually to have a graduate school of theology for the training of men who cannot come to America. Such a center will be of immense value to Japanese Christianity.

Congregationalist.

New Life in Pyeng Yang

REV. C. L. PHILLIPS, of Pyeng Yang, Korea, writes of a Wednesday evening prayer-meeting in an average church in the country, where over 300 people were in attendance and more than half were under twenty years of age. In many places this influx of the younger folk has put the church on a self-supporting basis, and they are demanding better church buildings, better music and more teaching. The Forward Movement has already brought new zeal and vigor to declining churches. There is an important work ahead to wisely direct this clamoring, active element in the Korean church.

Korean Mission Field.

AFRICA

Three Hundred Converts

NEWS has come recently to the Church Missionary Society of 300 young men joining the church at Ikere, in Nigeria, on one day. These converts then reported themselves to the chiefs, declaring that they would not have anything more to do with idolatry. This called down the wrath of the chiefs who depended upon these young men to keep the idol shrines in repair. Ikere has a population of nearly 50,000, but only one Christian teacher, a young man who cares for more than 1,000 Christians.

Progress in Uganda

“NO people have under the influence of the Gospel risen so fast and so far above the level of their old pagan lives as the Baganda, except, perhaps, the Maoris,” writes Bishop Welldon. He describes his astonishment as he looked in the Cathedral of Uganda at the long rows of white-robed native Africans, men and women, who had known or whose fathers had known a time when Uganda was a land of “darkness and cruel habitations,” and who are now living in peace and piety beneath the shadow of the Cross. Bishop Tucker went to Uganda in 1890. His episcopate is one of the marvels of Christian missions. He was bishop for twenty-one years, and in that time he saw the Christians of his diocese increased from 2,000 to 70,000. At the present time there are 114,424 baptized members of the Anglican Church in the diocese of Uganda alone.

Proposed U. P. Church of South Africa

REPRESENTATIVES of the United Free Church of Scotland in Natal and the Transvaal, and of the South African Presbyterian Church have taken steps toward forming the United Presbyterian Church of South Africa. General approval was given this proposal some time ago by the bodies concerned so that there remains only the working

out of a satisfactory scheme. The drafting of a constitution and the formulating of financial and administrative policies has been placed in the hands of committees.

A Mass Movement

THE Bamendu people in the British territory in the Cameroons is experiencing a mass movement, directed by Asili, a former teacher. He has seven helpers who are instructing about 1,000 candidates for baptism. The missionary himself baptized seventy-six Christians. He spent two days in Bamendu and from there went to Bafut where he met a company of twelve young people who defied their chief and looked at the missionary as a liberator. He first went to the king in order to salute him and then spent the evening with the Christians, promising them to obtain the king's permission for their baptism. Eventually, the king consented and when the solemn took place in a large court of the village, he was present with a large crowd of attendants. The breach has been made and God will give the victory.

Der Evangelische Heidenbote.

German Missions in South Africa

THREE Rhenish missionaries, Olpp, Vedder and Welsch, who were sent back to Germany during the war, have now been permitted by the South African Government to return to South Africa. The stricken missionary territory thereby regains three experienced workmen. In order that their return should not be frustrated by the financial status of the Rhenish Mission, a small committee of Cape Christians was formed to raise the traveling expenses of the missionaries and their support for three years. The reformed Christians of South Africa have shown what can be accomplished by properly directed efforts toward the return of German missionaries.

Rhenish Missions Blatt.

AUSTRALIA AND ISLANDS OF THE SEA

Bible Campaign in Sydney

SYDNEY has been stirred by a Bible Revival Campaign in connection with the Poeket Testament League. More than 21,000 Testaments were distributed, and some 10,000 persons have signified their acceptance of Christ as Saviour. It is now planned to extend the movement throughout New South Wales.

The League appealed especially to business men, not only as a means of blessing to them, but as an effective method of winning others.

Magic in New Guinea

A NATIVE pastor of the Rhenish Mission writes of the superstitions prevalent in New Guinea. Among the practices enumerated are:

Sticking spear-points and arrow-heads into the ground to keep away enemies from their villages.

Calling the wind by blowing on a shell to induce the wind to come and drive away rain clouds.

Calling the souls of the pigs to induce greater fertility among their swine.

Throwing coconuts over logs, which are to be used in constructing boats, is supposed to make the boats stronger and swifter.

Conjuring with leaves to prevent the fertility of the fields of enemies.

The native pastor uses each one of these superstitions as an occasion to direct the people to the living God.

New Hebrides Christians

A STRIKING character has just been ordained as a native pastor in the New Hebrides. In his heathen days Surin Barang was a cannibal and a murderer, says Rev. Fred Paton. Today he is trusted by friend and foe, and acknowledged as a true follower of Jesus Christ. His new name is Judah. The native church has made itself responsible for his support.

Mr. Paton has a class of ten ready to go to the Native Teachers' Train-

ing Institute. They average in age from nineteen to twenty-four. Three are married, and their wives go with them, three are single, and another lad, the son of an Epatese teacher on foreign service on Malekula, will be one of the party.

Royal Exile Joins a Church

DURING a visit which he made last winter to Seychelles, a remote island in the Indian Ocean, the bishop of Mauritius had many interviews with ex-King Prempeh of Ashanti, West Africa, who, together with five of his chiefs, is a political prisoner. As a result of these interviews, Prempeh, in the presence of the governor, the bishop, the civil chaplain, and the Ashanti ex-chiefs, put away his four wives, having made provision for them, and asked to become "a full member" of the Church. Having been baptized, he was prepared for confirmation, and made his first communion on Christmas Day, 1920. As a result of his confirmation Prempeh so influenced his chiefs that they all asked for baptism, and were baptized by the bishop on January 16. Prempeh also requested that his son, John, a lad of seventeen, might be taken by the bishop to Mauritius and trained in St. Paul's College for the priesthood.

Record of Christian Work.

Governor Wood on the Philippines

THE Philippine Islands should remain in their "present general status" until the people there "have had time to absorb and thoroughly master the power already in their hands," say Major General Leonard Wood, now governor general, and W. Cameron Forbes, former governor general, in their report based on their six months' study of conditions.

"We are convinced," they say, "that it would be a betrayal of the Philippine people, a misfortune to the American people, a distinct step backward in the path of progress and a discreditable neglect of our national duty were we to withdraw from the

islands and terminate our relationship there without giving the Filipinos the best chance possible to have an orderly and permanently stable government.

"With all of their many excellent qualities, the experience of the last eight years, during which they have had practical autonomy, has not been such as to justify the people of the United States in relinquishing supervision of the government of the Philippine Islands."

The "general conclusions" of the report are as follows:

"We find the people happy, peaceful and in the main prosperous and keenly appreciative of the benefits of American rule. Everywhere among the Christian Filipinos is the desire for independence, generally under the protection of the United States. The non-Christians and Americans are for continuance of American control.

"A reasonable proportion of officials and employes are men of good character and ability and reasonably faithful to the trust imposed upon them; but the efficiency of the public services has fallen off and they are now relatively inefficient due to lack of inspections and proper training."

The report recommends:

"That the present general status of the Philippine Islands continue until the people have had time to absorb and thoroughly master the powers already in their hands.

"That the responsible representative of the United States, the governor general, have authority commensurate with the responsibilities of his position; and that under no circumstances should the American Government permit to be established in the Philippine Islands a situation which would leave the United States in a position of responsibility without authority."

Self-Support in Formosa

THE churches established by the Mission of the English Presbyterian Church in South Formosa reported a communicant membership, at the

end of 1920, of 5,334. During the last year these churches have contributed for church work a total of 45,470 yen (\$22,735). The English Mission, during the same year, contributed for all its work, including preachers' salaries, theological and middle schools, and all of the other mission activities, a total of 21,000 yen. This shows that the churches are now paying more than twice as much for church work as is contributed by the Foreign Mission Society. The church members come, almost altogether, from the farms, small shop keepers and common folk.

DR. A. L. WARNSHUIS.

Pioneering in Borneo

REV. C. M. WORTHINGTON, Methodist missionary, is the only white man other than some Dutch government officials who ever visits Pemangkat, in a lonely recess of Dutch West Borneo. Some Chinese are there in the plantations, and they have erected at their own expense a comfortable little Methodist Episcopal church, which is self-supporting. Besides helping in the organization of the church, Mr. Worthington has established schools for both Chinese and Malays in the town, and has led an anti-gambling campaign that forced the Dutch officials to take formal action and practically stop gambling in that locality. *Christian Advocate*.

OBITUARY

Mrs. John W. Butler of Mexico

THE widow of the late Dr. John Wesley Butler, died in Mexico City on October 8. She was born in Middletown, Conn., and was the daughter of a Methodist minister. She went to Mexico in 1873 to marry the young missionary who chose the same field to which his father, Dr. Wm. Butler had gone. She was the author of "Historic Churches of Mexico" and of numerous missionary tracts.

THE MISSIONARY LIBRARY



Peking, a Social Survey. By Sidney D. Gamble, M.A., assisted by John Stewart Burgess, M.A. Illus. maps and diagrams, 538 pp. New York: George H. Doran Company. 1921. \$5.00.

So far as we know, this is the first scientific survey of any great Asiatic capital that has been made from a religio-social point of view. It was carried on under great difficulties and unaided by any strictly accurate data from the Chinese government. In Indian cities, the officials could readily have supplied census data that could be relied upon but in China these facts are not available.

In its intensive form, this survey includes only part of Peking, a section in the center of the northern or Tartar half of the capital. When Mr. Gamble appeared upon the scene, his scientific preparation for this self-imposed philanthropic task at once rallied about him many Christian Chinese, and some of the strongest missionaries, notably Mr. J. Stewart Burgess of the Young Men's Christian Association who had previously been working along social lines. A corps of cooperating investigators was organized and the portion of the city selected was surveyed with a conscientiousness that Peking had never known in her long history. Then the data were enlarged by the best statistics obtainable from official sources, after which Mr. Gamble and Mr. Burgess sat down to assemble and classify the varied information of their questionnaires. The final result is this volume, 400 pages of which are interesting to all readers curious as to foreign city conditions, and another 120 pages of appendix, invaluable for specialists. Many photographic illustrations, taken by Mr. Gamble, add to the value as they are carefully chosen out of hundreds made in 1919.

What does one find of special interest? Chapter I gives in a nutshell a general assortment of practically

everything that a missionary working in Peking ought to know, but did not know until this survey was made. The population is reported as being 811,556 within an area of 24.75 square miles of one-story buildings for the most part, a density of 33,626 per square mile comparable with 15,600 in Boston with its many skyscrapers and scarcely any buildings of only one story. Health conditions today are relatively excellent; and the "filthiest city in the world" of thirty years ago has become equal to many European cities before the late war. The entire life of the inhabitants of Peking is laid open to the Occidental who here sees their educational life, their commerce, their recreation, the social evils, poverty, philanthropy and prisons.

Chapters XIII to XV report special investigations in the Teng Shih K'ou district and a church survey, the chapter on "My Nearest Neighbors in Peking," by Mrs. Wiekens, being the most intimate. The last two chapters deal with religious work and the Peking Community Service Group.

This barren outline does not suggest the fascination of the curious facts recorded, the value of the survey for the missionary cause so enthusiastically voiced when Mr. Gamble gave the preliminary findings to Peking audiences two years ago, the development of a new social consciousness, due to its revelations quite largely and the new sociological era which has at last dawned upon the capital of the newest and most populous of the world's republics. This study is matchless in its realm, and will interest all serious readers.

Taming New Guinea. Some Experiences of a New Guinea Resident Magistrate. By Captain C. A. W. Moncton, F.R.G.S. Illus. map, pp. x, 337. New York: John Lane & Co. \$5.00. 1921.

We agree with the opinions of Brit-

ish reviewers that "Captain Moncton has written a boys' book for men. Something happens on every page"—often a thrill per page for the author "has a lively pen." With some reservations we quote the statement that "It is a plain tale and a true one... the most remarkable book of travel and exploration since Stanley's 'Darkest Africa.'"

In style, the narrative is too familiar and occasionally approaches the profane. While not quite as vulgar as some of the barrack-room dialect in Kipling, its literary merit is very slight. It paints, rather than described, the life of a British administrator in a land which is of interest because it is *terra incognita* to the average reader. It is the great island where the valiant missionary, James Chalmers, and his associate, were eaten by cannibals, and where their successors have done so much, through love, to win these savages to a better life. Of one of the Protestant missionaries the author speaks in terms of caustic but unmerited criticism, while he highly recommends the Roman Catholics who ministered to him in his sickness.

Missionary Stories for Little Folks. First Series, Primary; Second Series, Junior. By Margaret T. Applegarth. 12mo. 343 pp. and 406 pp. \$1.75 net per volume. George H. Doran Company, New York. 1921.

Missions are a fascinating subject for stories for children if told by those who understand children, missions and how to tell a story. These characteristics are possessed in a remarkable degree by Miss Applegarth. Her stories are already famous, and have been a boon to many teachers and mothers of small boys and girls.

The new edition of "Primary Stories" first pictures the world as the home that God made for us to live in; then follow stories of the families of brothers and sisters that God made for Himself, and another group of stories about the Helpers whom God has asked to help Him.

Next follow a series of simply but beautifully told stories of the children in home and foreign mission lands—Japanese, Negroes in America and Africa, Indians, Hindus, Chinese, Mountaineers of America, Alaskans and Arabs. Each story has a charm of its own and a message that will reach the child's mind and heart, awakening a desire to love and to give; to pray, to go and to tell.

The illustrations are drawings, attractive and effective, but easy to reproduce on blackboard or paper. The little verses that accompany each story are so captivating that children will learn them and their message while coloring the pictures.

The fifty-two "Junior Stories" are similar in character to those for primary children, but are adapted to the older grade. They cluster around Jesus and His character and mission as revealed in His names. First come stories of the Corner Stone; then follow the Door, for China; the Shepherd, for Africa; the Way, for immigrants; the Light, for Indians; the Great Physician, etc. Every teacher of children should have the volumes.

Facts and Folks in Our Fields Abroad.

By Anna A. Milligan. Illustrated maps, 283 pp. Philadelphia: United Presbyterian Board of Foreign Missions. 1921.

Text-books for Church mission study classes are beginning to develop along denominational lines, though those for interdenominational use published by the United Mission Study Committee and the Missionary Education Movement are not laid aside. One of the best books of this sort is this volume, with its numerous illustrations and its fine maps of present and future occupation of the fields of the United Presbyterian Board.

The author's long experience as a teacher, her later espousal of mission study classes, in which she has been the leading factor in her church for many years, and her visit to the Egyptian Mission of her Board account for

much of the excellence of this volume.

What Miss Milligan so successfully attempts to do is, first, to present "the day of small things" before the Associate Presbyterian Synod and the Associate Reformed Presbyterian Synod became the United Presbyterian Church. In those early days—from 1834 to 1859—work had been done in India, Syria, South America, Italy and China. From the Union period since 1858, some of the early work has been given up, and the Board adopted as their fields India and Egypt, including the Sudan, in so energetic and effective a way that specialization is justified of her children, and the United Presbyterians have in many ways been an object lesson on the mission field and in the home organization.

This story is a readable and clear account of the forward movements of the Church; its achievements in the direction of education, seen conspicuously in the work for young men and women in Cairo and Assiut, the touch of healing, evidenced conspicuously by the opening up of Western Abyssinia through the labors of Doctor Lambie who began practice there in 1919 as the pioneer of American missions in that practically closed land; the proclamation of the Gospel, which has always been a marked characteristic of these devoted missionaries, is found in its best organized and most fruitful state in the ribbon of cultivated land along the Nile and in its "Land of Goshen" Delta.

Miss Milligan has so long faced the constituency for which she is writing that the added material relating to the history and home organization of the Board, and the final appeal, "Whom shall I send and who will go? ... Lovest Thou me?" is treated in that "at home" style which makes the reader live in the presence of what is so vividly discussed. One can hardly think of a better denominational text-book. For the general reader, so little is known of

mission work in the land where Jesus found shelter in his infancy; the land of Moses and Joseph and the Ethiopian eunuch, that that section is peculiarly valuable. The India field of the United Presbyterians is also admirably treated. Mary Campbell's "The Power House at Pathankot," another book of this Board, does for a single section, what Miss Milligan has done for all readers, both within and outside the United Presbyterian denomination.

What Shall I Think of Japan? By George Gleason. 8vo. 284 pp. \$2.25 net. The Macmillan Company, New York. 1921.

This is an opportune time for the publication of this comprehensive, just and practical volume, especially in view of the coming Conference on disarmament and Far Eastern policies. It contains much reliable first-hand information on all the large problems of Japan as related to the other nations (except that of the Yap cable). In discussing these problems the author has supplied a most valuable background in his succinct resumé of the historical causes which have led up to them. Valuable appendices give the text of the "Shantung Treaty," the "Twenty-one Demands" on China, the "Isini-Lansing Agreement," and there is a copious index.

While Mr. Gleason, who is a Y. M. C. A. secretary in Osaka, has courageously given the facts that show the culpability of the Japanese Government in regard to Shantung and Chosen, he has done this in a sympathetic way. He also gives facts to prove that Japan is by no means the only diplomatic sinner in the family of nations. The extracts from Professor Yoshino's lectures on "Japan's Dual Government" and the author's own discrimination between the Japan of the military autocracy and the Japan of the people, indicate clearly where lies the responsibility for Japan's "moral isolation." Mr. Gleason believes that the forces of

democracy already at work give hope for Japan's future.

Christian work in Japan is barely touched upon, but in the final chapter the author has given a convincing affirmative answer to the question, "Can Japanese be Christians"? The brief biographical sketches of leading Christian men and women in Japan are convincing proofs that "the Gospel of Christ is the power of God unto salvation" for the Japanese as well as for other nations. Herein lies the only hope for Japan and for the world.

The Siwi Language. By W. Seymour Walker, F. R. G. S. Map of Siwi Oasis, 8 Photographs. 6x8¾ in. 96 pages. \$5.00. E. P. Dutton & Co., New York.

To write an unwritten language of an unknown, isolated little people is a most difficult and most praiseworthy task. The author has here given, in a simple and attractive way, the essentials of their speech. Following neither oriental nor occidental grammarian, he has evolved from the language itself a plan whereby its outstanding features receive first attention. A system of pronunciation is offered different from ordinary phonetics, and a speech which to most people would be treated as a dialect has been elevated to a distinguishable language.

For the linguist, the merchant and the missionary, this treatise will be invaluable, with its appendices of vocabularies, weights and measures, customs, legends and superstitions.

Gujarati Self-Taught. By N. M. Dhruva. 8vo. 115 pp. 3 s. 6 d. and 4 s. 6 d., net. Grace College, Gondah Kathiawar, India, and E. Marlborough Co. 51 Old Bailey, London, E. C. 1921.

This manual for students, travelers, and traders, should be of great value to missionaries desiring to acquire rapidly a working knowledge of the Gujarati language. The vocabulary is well chosen. The phonetic pronunciation is very helpful for beginners. It will enable the student to begin to use the language in conversation with the natives, and so bring him in living touch with the people.

THREE VITAL BOOKS

Training World Christians

By GILBERT LOVELAND

This handbook in missionary education is well adapted to the uses of mission study classes, and other organizations in the church in which the study of the missionary enterprise is carried on. The book is of interest, indeed, to the whole church, since missionary education is an essential factor in Christian development, and the author aims to present world-views of opportunity and obligation.

Net, \$1.25; by mail, \$1.35.

Home Mission Trails

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"If you are interested in making this country God's country, you will be interested in this volume. It is 'a series of intimate glimpses of characteristic typical home mission fields and enterprises full of human interest and Christian challenge.' Mr. Stowell covers in his interesting account the work of the Protestant Churches along the Rio Grande, the border country of Arizona, New Mexico, and California."—*The Methodist Quarterly Review, Nashville.*

Illustrated. Net, \$1.25, postpaid.

China: An Interpretation

By BISHOP JAMES W. BASHFORD

"These masterly pages are comprehensive and concise, suggestive, practical, and important. The author's outlook and sympathies are as wide as humanity, hence his treatment of the yellow problem, Japanese aggression and international politics displays the balance and sanity of the Christian philosopher and the 'large conclusions' of the true historian."—Rev. C. Deane Little in the *Chinese Recorder*.

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MISSIONARY PERSONALS

MISS JENNY DE MAYER, the well-known missionary to Mohammedans in Central Asia, is planning to return to Turkistan by way of Persia, first crossing Baluchistan. She expects to distribute thousands of Christian tracts, printed in the Sart language by the American Christian Literature Society for Moslems. She will be obliged to work her way among the Bolsheviki, in order to obtain food tickets.

* * *

MISS HENRIETTA M. HYSLOP, for the last five years connected with the editorial department of the REVIEW and for two years Assistant Editor, was married on December 12 to Mr. David Walter Ferguson, of Xenia, Ohio. It is hoped that Mrs. Ferguson will continue to assist in the editorial work of the REVIEW.

* * *

MR. SOICHI SAITO has been made national general secretary of the Y. M. C. A. in Japan. For over a year he has been acting in this capacity and has succeeded in building up the many departments of the work.

* * *

WILLIAM W. PEET, LL.D., who went to Turkey as a missionary of the American Board in 1881 and has been for many years treasurer of the American Missions in Turkey, has been appointed by the League of Nations Council to the post of Commissioner at Constantinople. He will represent the Council in dealing with many matters in Turkey and Asia Minor and will have especial responsibility for the work of rescuing women and children held prisoners in Moslem homes. He will be president of a committee composed of the 11th Commissioners of Great Britain, France and Italy at Constantinople.

* * *

DR. S. M. ZWEMER, for over thirty years a missionary to Mohammedans, has returned to Cairo, sailing from New York on November 25. Doctor Zwemer is now the field missionary of the American Christian Literature Society for Moslems, cooperating with the Reformed Church in America, and the United Presbyterian Church. He will spend part of his time in Egypt and occasionally visiting other Mohammedan lands and returning now and then to America and Great Britain to stimulate interest in missionary work for Moslems.

* * *

DR. HERMAN F. SWARTZ, who has been field secretary of the Congregational Home Missionary Society and later executive secretary of the Pilgrim Memorial Fund and of the Congregational World Movement, has accepted the call to the presidency of the Pacific School of Religion, located at Berkeley, California.

* * *

MR. R. H. LEAVELL has recently been made professor of Race Relations at the George Peabody College for Teachers at Nashville, Tenn. This is the first professorship of its kind to be established in the United States.

DAN SCHULTZ, labor evangelist of the American Baptist Home Mission Society, has begun his ministry among the anthracite coal miners of Pennsylvania, where within a radius of four miles he found six towns having no religious services on any night in the week. Several other large mining communities were without church or Bible schools or any other religious instruction.

NEW BOOKS

The Crescent in Northwest China. By G. Findlay Andrew. 16mo. 113 pp. 3s 6d. China Inland Mission. Toronto. 1921.

China, Japan and Korea. By J. O. P. Bland. 327 pp. 21s net. Heinemann, London, 1921.

Modern Constitutional Development in China. By Harold Monk Vinacke. 280 pp. \$2.00. Princeton University Press. 1921.

Laborers Together. A study of Southern Baptist Missions in China. By Margaret M. Lackey. 126 pp. \$1.00. Fleming H. Revell Company, New York. 1921.

An Afghan Pioneer. By L. F. Musgrave. 12mo. 64 pp. Church Missionary Society, London. 1921.

History of British India. By P. E. Roberts. 625 pp. 7s 6d. Clarendon Press, Oxford, England. 1921.

Introduction to the History of Japan. By Katsuro Hara. 411 pp. \$2.50. G. P. Putnam's Sons, New York. 1921.

A Diplomat in Japan. By Sir Ernest Satow. 427 pp. 32s net. Seeley, Service & Co., London. 1921.

Tales of the Samurai. By A. Mujamori. 233 pp. Kyo-Bun-Kwan, Tokyo. 1921.

One Hundred Years of Singapore. Vols. I and II. 42s net. Murray, London. 1920.

The Lebanon in Turmoil. By J. F. Sheltma. 27s 6d. Milford, London. 1921.

The Islanders of the Pacific. By T. St. Johnston. 307 pp. 25s net. Fisher Unwin, London, 1921.

The Tabernacle's Typical Teaching. By A. J. Pollock. 16mo. 216 pp. 2s 6d. Pickering & Inglis, London. 1921.

Missionary Stories for Little Folks. 1st and 2d series. By Margaret Applegarth. 12mo. 343 pp. 406 pp. \$1.75 each. George H. Doran Company, New York, 1921.

The Pine Tree Boys. By C. C. A. Hutchinson. 41 pp. 6d. Church Missionary Society, London. 1921.

Other Lands. A Quarterly of the United Free Church of Scotland. 6d. 121 George Street, Edinburgh.

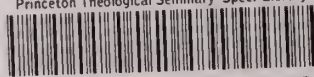
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